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# Gay Community News

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# GayCommunityNews

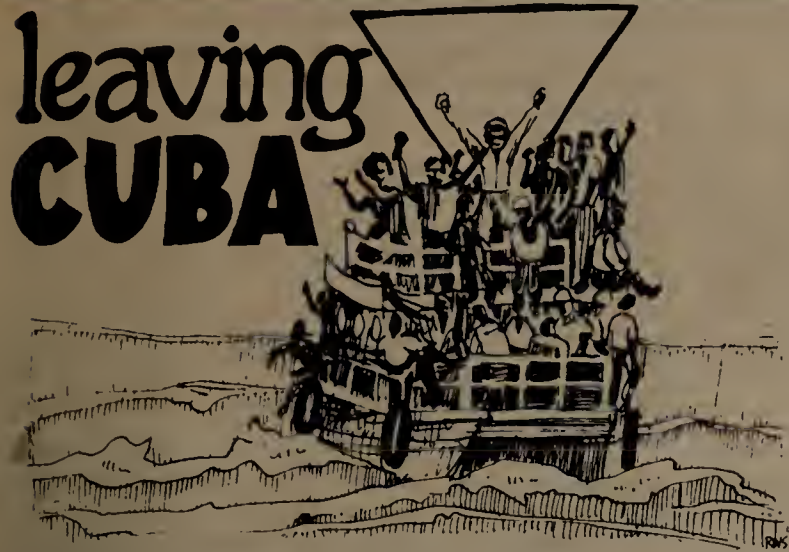
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## leaving CUBA



## Groups Organize To Find Sponsors For Gay Cubans

By David Morris

BOSTON — Serious national and local organizing efforts are underway to find homes and jobs for the thousands of gay and lesbian Cuban refugees still living in U.S. government camps.

At a July 7 meeting in Washington, D.C. called jointly by the National Gay Task Force (NGTF) and the United Fellowship of Metropolitan Community Churches (UFMCC), a relief fund was established and plans were laid for coordinating the efforts of local groups in finding sponsors. According to Vance Hines of NGTF, the meeting was attended by representatives of UFMCC, Gay Rights Advocates, Parents and Friends of Gays, Integrity, Dignity and the National Organization for Women.

Adam DeBaugh of MCC in Washington says the national meeting was called because the nine resettlement agencies licensed by the government were unable or unwilling to find sponsors for gay refugees. He told GCN a national gay effort is needed to expand on the work of local groups like the MCC of San Francisco, and the Dade County Coalition for Human Rights and Latins for Human Rights of Miami, Florida. The Miami organizations have found placements for over 800 refugees so far.

DeBaugh told GCN the State Department knows of about 2,000 lesbians and gay men among the refugees and that representatives of gay organizations who have visited the camps estimate there are at least 10,000. He said that gay and straight refugee populations alike are about 90% men.

In the meantime, an independent *ad hoc* group, formed at the initiative of the Comité Latino de Lesbianas y Homosexuales de Boston, will hold its first meeting on July 13.

Armando Gaitán of the Comité pointed out that no Latino or black organization was represented at the July 7 meeting in Washington. "What I want to do is get Latino input and, hopefully, get people here in the area to have some input into it. NGTF and MCC, as far as I know, have not contacted Latino or black organizations. When I talked to the MCC people they were really shocked to hear that there were Latino organizations."

DeBaugh told GCN after the July 7 meeting, "We are getting in touch with as many Latino and black organizations as possible and seeking support of many

different kinds, not only providing sponsorship and jobs when they can but cultural and language assistance."

Thirty to 40% of the lesbian and gay Cuban refugees are black and all are Latinos.

Concrete steps already being taken by the national organization include preparation of an informational packet to be distributed among local groups and visits to camps to locate and interview lesbian and gay refugees. DeBaugh told GCN that representatives of MCC have been working through cooperating licensed resettlement agencies, like World Church Services and the U.S. Catholic Conference in offices the agencies have established in the camps.

John Donnelly of MCC in Los Angeles told GCN there has been some difficulty in contacting lesbian refugees. He told of a barracks of lesbians at Fort Chaffee, Arkansas. "We found out about that and we weren't able to do anything about it because they were afraid to come out to talk to the press. They were terrified because the rest of the Cubans that are straight are still harassing them the way they did in Cuba . . . We're going to be in that camp today and we're taking a Spanish-speaking lesbian."

After refugees are located, the next step will be to find sponsors, which will be done through local groups.

The informational packet being prepared includes a list of questions MCC suggests for screening prospective sponsors. Donnelly explained to GCN, "We specify that we don't want them to be looking for a sexual encounter or a house boy-type situation. If that's what they're looking for they're not going to get a refugee."

One of the questions suggested is whether the prospective sponsor would accept an effeminate man. DeBaugh told GCN, "Many of the Cubans, having lived a life of total repression of their homosexuality, come to the United States, where things are a little freer, and will do what many of us did when we first came out as kids, to be very flamboyant and effeminate. There's nothing wrong with that, that's OK if that's where people really are. It doesn't bother us. But we need to know that. If someone is living in a situation where that will be a problem, either for the sponsor himself or for his apartment house, his town, whatever."

Another suggested question

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## Houston Activist Killed By Off-Duty Policemen

Compiled by David Lamble

HOUSTON — A prominent gay activist here was shot to death by police on the eve of the city's Gay Pride celebrations. Under circumstances regarded as suspicious by many of his friends in the Houston lesbian and gay movement, Fred Paez, 27, was at the time of his death office manager and secretary of the Houston Gay Political Caucus (GPC).

Paez was a part of a core group of GPC members who had sought unsuccessfully to obtain a federal investigation into a pattern of alleged police brutality against Houston's minority and lesbian and gay communities.

At a community meeting held shortly after Paez' death, which attracted between 120-130 persons, a five-member task force was elected to investigate the events surrounding the shooting as a basis for appropriate legal action.

A member of that task force and GPC board member, Ray Hill, a self-described longtime friend and associate of Fred Paez, said that the community can at this point only speculate on the incident that led to Paez' death, since the only account of the shooting has come from the two off-duty Houston police officers involved.

Hill said that he believes that Paez was returning from the garage of an interstate bus company where he worked when he was apparently stopped by the officers at approximately 2:30 on the morning of June 28.

A statement on the shooting issued by the Houston Police Homicide Division states that Paez was arrested by two off-duty patrol officers, one of whom was reportedly working a second job at the time of the incident, after he allegedly touched one of the offi-

cers between the legs.

According to the police statement, the shooting took place while Paez was being searched for a weapon. The police statement indicates that one of the officers, K. F. McCoy, had Paez stand up against the car with his hands spread and with his back facing the officers while the search was conducted. McCoy reportedly held his .45-caliber service revolver in his hand as he conducted the search.

According to the police statement, "The arrested subject reached back and grabbed the gun, and after a short struggle the pistol discharged, striking the arrested subject in the upper portion of the rear of his head on the left side."

Paez died approximately 50 minutes later after being taken to Ben Taub Hospital.

The police statement contends that the second off-duty officer, "S. A. Kane, was near, but not involved in the actual shooting, as Officer McCoy was holding the pistol."

Preliminary Houston police investigations state that McCoy's gun discharged accidentally while Paez was resisting arrest.

Ray Hill told GCN that the findings of an independent ballistics expert employed by the Houston Gay Political Caucus tell a somewhat different story. Hill said that "it takes an overt act by the user of the gun to put the gun into a situation where it can accidentally discharge. A .45 automatic weapon, because of the nature of the weapon, should under no circumstances be held anywhere close to the body of the person who is under arrest."

Hill also charged that Houston police policy states that a weapon not be drawn in any misdemeanor or arrest. He asserted that Fred

Paez would still be alive but for the unprofessional use of the weapon by McCoy.

Hill said that the task force investigating the case for the lesbian and gay community had made no determinations as to whether the shooting was intentional or not. At last report, the shooting of Paez is being investigated by the Houston police Homicide Squad, the police internal affairs division, and the Federal Bureau of Investigation.

Sources close to the case revealed the existence of additional evidence found at the scene to Barbara Canetti, Houston *Post* reporter. That evidence, as it appeared in Canetti's *Post* story, seemed to indicate that McCoy had been drinking beer just before the incident, but was not intoxicated. Canetti attributed the information to "sources close to the police investigation."

"The shooting still appears to be an accident. They did not assassinate him [Paez]," one source told Canetti. According to the *Post* story, "more than one blood-splattered beer can" was found at the scene of the shooting. Other sources said that they were not aware of any blood found on the cans.

Another unclear point, according to Canetti's story, was whether there was any attempt to hide the cans. One source speculated that someone other than McCoy or Kane may have attempted to hide them.

"Both McCoy and Kane were drinking — there's no controversy about that," one source told the *Post* reporter. Others said Kane may not have been drinking.

Rules for Houston police on extra jobs reportedly make no mention of drinking. Departmental rules forbid intoxication

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## 'Bare Facts' Protesters Go On Trial In Hartford

Compiled by Ingrid Monson

HARTFORD, CT — The trial of three members of Womyn Against Violence And Pornography (WAVAP) on charges stemming from a protest action last February against Bare Facts lingerie shop (see GCN Vol. 7, No. 44), began here Monday, July 7.

Linda Hand, Jane Quinn, and Shell Wildwomoon face charges of criminal trespass (which carry possible one year sentences) and criminal mischief (a felony charge which carries a possible five year, \$5,000 fine penalty), for their part in a protest action in which human blood was poured on books, films, and displays at Bare Facts lingerie shop.

Bare Facts owner, Sidney Daffner, likening the protesters to "raving maniacs" and the action itself to a "combat zone," claims the women did \$1517.20 unlawful damage (\$17.20 over the legal minimum for the criminal mischief charge) to his shop. The primary target of the protest was a section of the shop called the "Fantasy Room," which features a male mannequin with whips and an erection in front of racks of books, whips, dildoes (metal studded), and other merchandise depicting the raping and whipping of

women.

It is the defendants' contention that the merchandise sold by Bare Facts, advertised as "gag gifts, X-rated movies, hardcore magazines, and paperbacks," contributes directly to the battering and raping of women, and that destruction of it therefore constitutes self-defense.

Furthermore, they claim it was their right to destroy property that is destructive to women, just as it was the right in 17th century Connecticut, in a case being cited as a precedent, for slaves to mutiny and destroy property of enslavement owners.

The prosecution contends that the protesters unlawfully destroyed Daffner's property and obstructed his right to do business.

Testifying on behalf of the defendants will be Andrea Dworkin, author of *Woman Hating*, a book which discusses centuries of misogynist practices and behavior, and Dr. Nicholas Groth of the Connecticut Correctional Institute, who has worked extensively with sex offenders. Groth believes that pornographic materials more often than not play a part in the lives and actions of sex offenders.

The WAVAP defendants, not retaining individual attorneys, are

examining and cross-examining witnesses themselves. With the aid of the University of Connecticut Law School Clinic, however, attorneys are present to raise objections and handle procedural questions. Linda Hand, one of the defendants, told GCN that the women are "feeling good" about their decision to handle the trial in this manner. They examine testimony together and prepare their own questions.

The prosecuting attorney and Daffner refer to the defendants as "girls," and the local newsmedia has described the WAVAP women as objecting to a "lingerie" store.

Nevertheless, women from around the country — Northampton, MA; Seattle, WA; Rochester, NY; New York City, etc. — have responded generously with letters, telegrams, and donations.

The trial is expected to continue another week. Persons in the Hartford area can show support by attending the trial. (Daily 10 a.m.-5 p.m., at Hartford Superior Courthouse, 155 Morgan Street). Persons desiring more information can write: WAVAP, P.O. Box 6183, Hartford, CT 06106, or call (203) 527-5650, 525-4947, or 673-6344.



# News Notes

## quote of the week

— “Had we decided to do that, I can assure you the house would be full of wedding presents.”

— Rita Mae Brown, author of *Rubyfruit Jungle* and other books, denying a rumor that she and tennis champ Martina Navratilova, with whom she reportedly shares a 27-room mansion, had gone through a “lesbian marriage” ceremony. The London *Gay News*, June 26-July 9, 1980, quotes Brown as speaking to the London tabloid *Sunday People*, which “splashed a front page story with a huge headline screaming: *Sex Smear On Tennis Champ Martina.*”

## lesbians and the law

BOSTON — A coalition of woman attorneys, law students, and legal workers in this area will be hosting the 12th National Conference on Women and the Law. The conference is planned for April 3, 4, and 5 of 1981, and will be held at the Park Plaza Hotel. Over 3000 people from all over the country are expected to attend.

The lesbian subgroup of the conference programming committee is beginning to plan workshops and activities in the area of lesbians and the law. To help in the planning, and to assure representation of our diverse community, the lesbian subgroup is holding an open discussion. This will be a good opportunity for women to offer their suggestions for conference programming and for lesbian legal workers to meet and learn about the conference as a whole. All women, but especially those working as political activists and legal workers or law students, are urged to attend.

The lesbian subgroup will be meeting at Suffolk University Law School, 41 Temple St., Boston, in the Dean's Conference Room, Thursday, July 17, at 8 p.m.

## gate closes

VANCOUVER, CANADA — The Vancouver Gay Alliance Toward Equality (GATE) has dissolved. The 10 year-old activist collective is disbanding and folding its newspaper, *Gay Tide*, for several reasons. Collective members cite “extreme financial pressures of maintaining the organization's activities and the publication of *Gay Tide* without grants or subsidies of any kind; the shifting emphasis toward social services and lobbying . . . and the illusion in the gay male community that our rights have been won; and an overtaxed membership of a handful of individuals spearheading campaigns that realistically require input from more of the gay community.”

GATE members say they are “fully aware of the void left by our dissolution;” they feel their organization “has consistently developed an analysis of lesbian and gay oppression in relation to the struggle of other oppressed groups (i.e. womyn, workers and minorities). To strengthen these bonds is vital to the survival of the lesbian and gay movement and the survival of other progressive movements. The gay community has to eliminate its own sexism and racism and develop a class consciousness.”

## support for el salvador

NEW YORK — About 25 lesbians and gay men, most of them members of the Comité Homosexual Latinoamericano (COHLA) and the Gay Activist Alliance (GAA), marched here on June 26 as a visible contingent in a demonstration against U.S. intervention in El Salvador.

Derek Hirst of GAA told *GCN* the lesbian and gay contingent was easily identifiable by the COHLA banner they carried and by their chants, which stressed the unity of all struggles for liberation. He said they were well received by the other marchers, who numbered about 700.

Hirst said the COHLA and GAA contingent was gratified to learn from speeches at the rally at U.N. Plaza that about half of the revolutionary fighters in El Salvador are women and that a woman is second in command of the revolutionary forces. Speakers at the rally also reported that women wearing pants in El Salvador are routinely detained as suspected revolutionaries but that other, more traditional women, who wear skirts, are joining the struggle as it spreads.

Other speakers at the rally pointed out that U.S. economic support for the Salvadoran dictatorship has risen in a short period of time from several hundred thousand dollars to several million dollars.

## impersonating an officer

BOSTON — Several men are extorting money from gay men in public restrooms in this area by pretending to be police officers. The men, usually working in trios, entrap unsuspecting men into approaching them for sex, then identify themselves as police officers and “arrest” the men. They then offer to drop the charges if the men will agree to pay them large sums of money. According to Robin MacCormack, Mayor Kevin White's liaison to the gay community, sums as large as \$30,000 have been extorted by the con men.

If anyone in the area has been approached by these men, or has paid them money, MacCormack asks that they get in touch with him at (617) 725-4410. He guarantees complete confidentiality.

## rape in prison

ST. LOUIS, MO — People Organized to Stop Rape of Imprisoned Persons (POSRIIP) is asking for letters demanding the rights of two prisoners.

Ed Mead, a former president of Men Against Sexism, a group of prisoners who organized to stop rape in the Washington State Penitentiary at Walla Walla, has been transferred to the Tennessee State Penitentiary at Brushy Mountain. POSRIIP charges that the transfer was made to help destroy Men Against Sexism, and claims that Mead will be subjected to attacks in Brushy Mountain because of rumors there that he is an FBI agent. They ask that letters demanding Mead's transfer back to Walla Walla be sent to Warden, Tennessee State Prison, Brushy Mountain, Petros, TN, 37845; and to Governor Dixy Lee Ray, State Capitol, Olympia, WA.

Michael Moore, a prisoner in the U.S. Penitentiary in Leavenworth, Kansas, had begun corresponding with POSRIIP; but the organization's second letter was returned because the group was not “on the inmate's approved correspondence list.” According to POSRIIP, however, correspondence lists within the Federal Bureau of Prisons have been abolished by court order. Lt. Wayne Smith, who signed the letter telling POSRIIP they were not on the list, allegedly called another politically active prisoner, Russell Smith, a “filthy queer-assed faggot.” POSRIIP charges that Lt. Smith “openly speaks of killing niggers and queers.”

The group asks that letters be sent demanding that Moore's correspondence with POSRIIP be allowed to continue without harassment, that Lt. Smith be penalized for rightwing activities against prisoners, and that Moore be transferred out of Leavenworth. Address letters to Warden G.C. Wilkinson, P.O. Box 1000, Leavenworth, KS 66048; to Regional Director J.D. Henderson, 8800 N.W. 112th St., Kansas City, MO 64153; and to Director Norman A. Carlson, 320 First St. NW, Washington, DC 20534. POSRIIP may be contacted at P.O. Box 3001, St. Louis, MO 63130; their phone number is (314) 721-4028.

## in collusion

NEW YORK — Workers World Party presidential and vice-presidential candidates Deirdre Griswold and Larry Holmes have sent a telegram to President Jimmy Carter demanding that he support lesbian and gay rights.

In the telegram, Griswold and Holmes accused Carter of “act[ing] in collusion with big business and other right-wing bigots to perpetuate” discrimination against lesbians and gay men in jobs, housing and the courts, along with police brutality.

They also charged Carter with “actually increasing racist and sexist discrimination for the benefit of the wealthy few you really serve.”

Griswold and Holmes demanded that Carter sign an executive order banning discrimination against lesbian and gay men in federal employment, and that he “tak[e] prompt and concrete action to insure the passage of HR 2074, the federal lesbian and gay rights bill.”

According to the Workers World Party, the telegram was sent to commemorate the 11th anniversary of the Stonewall Rebellion in New York, considered widely to be the start of the contemporary lesbian and gay rights movement.

## the future of faith

CHICAGO — “The Future of Faith in the New Community,” a conference on faith issues for gay, lesbian, and feminist people struggling with the Judaeo-Christian tradition, has been set for July 18-20 at Parkes Hall, Northwestern University, Evanston, IL.

The conference is sponsored by *The Gay Christian*, a theological journal edited in Chicago by F. Jay Deacon, pastor of Good Shepherd Parish Metropolitan Community Church.

Resources will include feminist theologian and author Rosemary Radford Ruether. A professor at Garrett-Evangelical Theological Seminary, Ruether will address major factors in the cycle of oppression that has created a sexist patriarchy of power, homophobia, ecological collapse, and political repression. She will suggest ways theology might provide a more liberating vision of life.

Joan Clark, fired by the United Methodist Church after she “came out” in the context of a research project into the assassination of a well-known civil rights church activist whose murder during the 1960s was covered up because of his homosexuality, will speak on the challenge of the radical right in religion.

Discussion will be sparked by presentations and workshops with *The Gay Christian's* contributing editor, radical feminist Karen Ziegler, pastor of the Metropolitan Community Church of New York; by black lesbian activist Renee McCoy; sexologist Ken Martin; and others still to be announced. Workshops will focus on specific problems and possibilities for a community seeking to embody the vision of “liberation theology.”

Registration is \$10. Registration and program information is available from Good Shepherd Parish MCC, Box 2392, Chicago, IL 60690; or by calling (312) 922-5822.

## brill fund makes grant

BOSTON — The David Brill Memorial Fund has made a grant of \$1000.00 to *Gay Community News* for the purpose of funding the position of Boston Investigative/Legislative News Reporter, a position which David Brill held during his long tenure at *GCN*. After a brief speech by Lee Stone, David's sister Cheryl A. Zeuli and brother Michael A. Brill made the presentation on behalf of the Brill Memorial Fund to *GCN* Managing Editor Richard Burns at the Gay Town Meeting held at Faneuil Hall on Wednesday, June 25. The Memorial Fund is dedicated to the cultivation of investigative gay journalism, a field in which Brill was a pioneer. Further fundraising is planned and donations may be sent to the David Brill Memorial Fund, c/o *GCN*, 22 Bromfield Street, Boston, MA 02108.

## the status of women

BOSTON — Alice Scanlon, Chairperson of the Massachusetts Governor's Commission on the Status of Women announced today that the Commission is seeking new members. Scanlon stated that the Commission is in the process of searching for individuals who are not only committed to women's issues, but who also reflect the cultural and economic diversity of the Commonwealth. It is preferred that such individuals have an expertise in at least one of the following areas: Education, Employment, Health Care, and Community & Human Development.

All commissioners serve without monetary compensation.

Any person wanting to be recommended to the Governor for such an appointment should submit a letter of application and a resume to: Ms. Joan M. Alberti, Executive Director, Governor's Commission on the Status of Women. No telephone applications will be accepted.

## not a tragedy

LOS ANGELES — Andrew Rooney, the humorist of the CBS newsmagazine *60 Minutes* told a group of reporters at a press conference that journalists who asked questions about the recent, controversial CBS News documentary *Gay Power*, *Gay Politics* weren't acting as journalists, but were representing “special interest groups.”

According to a report by Pulitzer Prize-winning television columnist William A. Henry 3rd in the Boston *Globe*, Rooney had nothing to do with the production of the *Gay Power*, *Gay Politics* program, and had admitted at the press conference that he had not even seen the show.

Rooney further said that he knew the journalists that asked the questions about the program were homosexual. He referred to the questions as “arrogant” and later as “advocacy.” Rooney reportedly told the press conference, “It's not a tragedy when *60 Minutes* does something that's not quite accurate . . . because there is a vast amount of information given to the public.”

Some of the reporters told Rooney they felt that he had impugned their integrity. He responded, according to Henry, by arguing, backtracking, and finally refusing to talk. Rooney said to one reporter at the end of the formal conference, “I thought there were too many questions . . . advocacy questions, in other words, people who were gays.”

Rooney's outburst was at the end of an hourlong press conference in which most of the questions had been directed to other CBS officials. The questions about *Gay Power*, *Gay Politics* were reportedly asked without shouting or advocacy of gay rights.

CBS press relations chief Barrie Richardson refused comment on Rooney's statements at the press conference until he had “spoken to our legal department.”

## can't beat a good housekeeper

CALGARY, ALBERTA, CANADA — A detective here has testified in court that the messy state of a defendant's home would be good cause for wifebeating.

*New Women's Times* quotes a report from the *Calgary Women's Newspaper* saying that Detective Bruce Dunn told a preliminary hearing against a man accused of illegal possession of ammunition, “If it [the defendant's home] was my house, I would have beat my wife for the condition it was in.”

The Calgary paper went on to say that “certainly an officer under oath at a preliminary hearing who remarked ‘I'd kill my father for such a mess’ would at least be severely reprimanded, at most dismissed from the force. As yet, no reprimand or dismissal has been given Dunne — at least not publicly. No apology has been offered, no explanation has been given.”

## tv/ts

BOSTON — The Outreach Institute, a center concerned with the problems of crossdressers and transsexuals, and the Tiffany Club, a non-profit social organization, have prepared *The TV/TS Directory*, a guide for contact information about organizations, services and programs throughout North America that serve crossdressers, androgynes, and transsexuals.

The directory is available for \$3.50, plus \$1.00 for postage and handling, from Dept. ID, the Outreach Institute, Kenmore Station, Box 368, Boston, MA 02215.



# State House Ends Session, Mass. Rights Bills Die

By Kevin Liebhaber

BOSTON — A Civil Service Reform Package (House Bill 6078) containing a provision protecting lesbians and gay men from discrimination in the area of public employment did not reach the Massachusetts House or Senate for a vote before the legislature adjourned over the July 4 weekend. The bill died in the Public Service Committee.

"The bill was a high priority item for this session," according to David Gearhart, co-coordinator of the Massachusetts Gay Political Caucus (MGPC). "It is sure to be one of the first bills attended to next session." The next session starts in January.

The lesbian and gay rights section is "firmly imbedded in the package through the efforts of Rep. Barney Frank (D-Back Bay) and through the unanimous support of the State Unions," ac-

cording to a legislative aide for one of the bill's sponsors.

Two bills concerned solely with lesbian and gay rights, generally and in public employment, were also pending in the legislature. In a tactical move the MGPC decided to lobby for passage of 6078.

"6078 is our best way of doing it to insure passage," according to Gearhart. The Governor [Edward King] cannot veto the gay rights provision. At worst he can add an amendment eliminating the provision. That amendment can be overridden with a majority vote instead of a 2/3 majority needed to override a veto. Besides, the Public Service Committee voted unanimously to include the gay rights provision."

According to Gearhart, the composition of the legislature is not likely to change drastically this year. "Of the 200 seats up for election [in November] only 35 are

even being contested."

In a related matter, a Massachusetts state representative sent a letter to a constituent stating his opposition to gay rights legislation because of "certain actions of the gay community."

Rep. Robert Gillette (R-6th Dist. Plymouth) sent the following letter to a constituent who supports gay rights legislation.

"In past years I have supported this legislation. Last year, after certain actions by the gay community, I have become opposed.

"My position, while it may be unfair to certain segments of the gay community, is based on action taken by the vocal and active leaders of the movement."

David Gearhart, co-coordinator of the Massachusetts Gay Political Caucus (MGPC), in a letter to the same constituent, stated, "Our

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## News Analysis

# Bryant Called Men's Pawn

By Eric E. Rofes

At a speech presented to a group of lesbians in New York on Gay Pride Day, 1977, Adrienne Rich stated, "It should be obvious to us all that no woman in male-dominated society can wield the public influence ascribed to Anita Bryant unless men say she shall do so, and unless male power networks give her . . . access to the media, free publicity and financial support."

As the full story of the demise of Bryant's marriage and ministries becomes public, Rich's statement takes on new meaning. It appears that Bryant was not only created and buttressed by the power and money of men, but when she attempted to challenge their control of her she was banished from the network that had raised her to power.

Bob Green, the former disc jockey to whom Bryant has been married for 20 years, appears to be the man most responsible for manipulating both his wife and the Anita Bryant Ministries (ABM) for his own gain. Recently, Bryant has called ABM "the two-headed monster" — meaning

one head Green's and one head hers.

"We were in conflict so much that it took an awful lot of refereeing to keep the peace," Bryant said. "I was submissive and let control at all."

The conflict surrounding control of ABM lead to Bryant's decision to separate from her husband and extricate herself from the ministries that bear her name.

As Bryant periodically comes out of seclusion and voices her concerns to the press, the true history of the creation and governing of ABM has been revealed. Founded in February, 1978, determined "to proclaim the gospel of Jesus Christ by every available means," it appears that the ministries may have been more successful at lining the pockets of Bob Green than furthering Christ's ministry.

Bryant was clearly used as the figurehead for the ministries, as the name that brought in the money, but she was never an equal partner in the organization's decision-making structure. The mass-distributed fund raising letters, asking for "gifts of love" (and

money) to protect children from the "evil forces" overrunning the country, were written by men at ABM and signed by Bryant.

The mailings alone brought in contributions totaling \$2,247,509 in 1978 alone, but ABM never began many of the projects that they claimed had needed funding. The counselling centers for "reformed homosexuals," for example, that ABM vowed to set up throughout the nation, have, to this date, amounted to two counselors who use space in ABM's headquarters in Hollywood, Florida.

The question is, where did the money go?

The answer is not easy to determine, primarily because the books of ABM have never been made public and the chair of the board of ABM, Bryant herself, claims to know little about the organization's finances. While she asserts that "there's no hanky-panky going on," her husband, ABM's president, has refused to answer questions from the press about the finances.

Furthermore, the Council of

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# Fired Women Win Settlement

Compiled by Betty Krier

BOISE, ID — A recent settlement culminated a process which began over three years ago with an investigation into charges of lesbianism. The city of Boise has agreed to pay \$25,312.50 as its part in a settlement of a lawsuit brought by six women fired by the Boise police department. The firings came after an investigation into charges that the women were lesbians.

Additional sums were included in this last stage of the proceedings, involving issues of illegal wire-tapping. However, the agreement stipulated that the other amounts and sources not be revealed.

Allegations by members of the police department that certain women in the department were lesbians reportedly sparked an investigation in late 1976, early 1977. When the results of the probe proved inconclusive, apparently the questioning turned to aspects of the women's job performance. Shortly thereafter the women were summarily dismissed. The charges ranged from using a police car while off-duty to what the women's attorney, Michael Donnelly, approximated as "engaging in activity that might give

rise to the inference of the department's equivalent of 'crimes against nature'."

The women had sought reinstatement in 1978. The lack of either clear reasons for the firings or possibilities for appeal on the part of the women led federal judge Ray McNichols to decide that due process had indeed been violated. On that basis, he awarded the women a year's back pay, plus attorney fees, which was paid in 1977.

During the 1978 hearing, Police Chief John Church took the stand. Donnelly told GCN that McNichols admitted a statement by Church that a sample of his police co-employees said they would not work if the women were reinstated. The judge ruled that the presence of the women would be disruptive in a small police department, and did not order reinstatement. Right after being fired, the women applied to every police department in the nearby area. Jeanine Townsend, one of the six, said, "They would hardly look at us."

City Attorney Hugh Mossman said, "There was no finding that they were lesbians." He cited internal problems in the department for the women's dismissal,

suggesting "unauthorized usage of the phone" for an example.

Townsend said she was originally interrogated about her personal life. "When they couldn't get anything concrete, then they started looking for nit-picky things about my job," she said.

Donnelly asserts that there was abundant evidence that the women were excellent employees with good records.

Some police department members expressed their support to the women, and their surprise over the investigation. However, Townsend said, "You could feel the friction because people didn't know what was going on." Groups and individuals in the area, including a university based women's group, established a women's defense fund to help meet legal costs. Rising costs led both sides to make this last settlement out of court.

Asked if the police department would be less likely to take similar action in the future, Donnelly said, "Oh, yes." He further told GCN that as a result of the proceedings, the police department had totally revamped its termination procedures developing specific hearing panels and tight controls.



Susan Fleischmann

This sculpture of a mutilated woman's torso has been installed by the artist, Ever\*Non at various sites in Boston and Cambridge where women have been raped. "This piece will serve to increase public awareness about rape by its impact and may ultimately cause a greater involvement in the solving of this problem," the artist explains in a statement.

# Activists Plan Action At Demo Convention

NEW YORK — A coalition of activists from a wide range of movements — including the lesbian and gay movement — have issued a call for a major demonstration at the Democratic National Convention in New York City on Sunday, August 10, preceded by a two-day "People's Convention" in the South Bronx.

In a statement released to the press, the National Committee of the Coalition for a People's Alternative in 1980 declared that "The urgent needs of the majority of Americans have been virtually ignored by the two major political parties. This is particularly significant in the case of the Democratic Party, which has long claimed — at times with some credibility — to represent the interests of working people, minorities, women and others who have not shared equally in the fruits of our society. The coalition has called for the convention and demonstration to 'oppose the anti-human policies of those in power and to work towards a society based on justice, peace, freedom and equality.'"

Lesbians and gay men have played a major role in organizing the demonstration as well as the two-day People's Convention and Festival which will be held in the South Bronx on August 8 and 9. Gay people on the Coalition's National Committee include Leslie Cagan, lesbian socialist-feminist from Cambridge; Steve Ault, co-coordinator of the October 14 March on Washington, from New York; Juanita Ramos of the National Lesbian and Gay Communications Network, from New York; Co-Chairpersons of the Coalition's Lesbian and Gay Task Force are Anne Thompson, a lesbian activist from Baltimore and Eric Rofes, a gay activist from Boston.

The Lesbian and Gay Task Force will be supporting a march sponsored by New York's Coalition for Lesbian and Gay Rights and the National Lesbian and Gay Communications Network demanding passage of the national gay rights bill, an end to discriminatory immigration policies, and the defeat of the anti-gay MacDonald Bill. The

Lesbian and Gay Rights March will assemble on Sunday, August 10 at 11 a.m. in Washington Square Park and march to Madison Square Garden. Task Force Co-Chairperson Eric Rofes told GCN, "We will be in New York to show our outrage at the lack of support Jimmy Carter and the Democratic Party have shown the lesbian and gay community. Lesbians and gay men will be coming to New York City from all over the nation to join with other movements in a unified coalition.

The People's Convention and Festival has been planned to bring together people from many movements and grass roots organizations. Convention organizers are anticipating hundreds of people from different movements meeting and exchanging information and establishing ongoing communications networks. Workshops, plenary sessions and teach-ins are planned. There will also be tents, booths and cultural performances at the Convention site on Charlotte Street in the South Bronx. The Charlotte Street site was chosen because it is the spot President Carter visited in 1978 and promised to rebuild and revitalize the area. The Convention organizers claim that no aid has been sent to the neighborhood and the area has experienced further deterioration.

Endorsers of the People's Alternative include Rep. Mel King; Attorney Flo Kennedy; David Dellinger, editor of *Seven Days*; Norma Becker of War Resisters League; David MacReynolds of the Socialist Party candidate for President; as well as the National Lawyers Guild, Black Panthers Party, Boston People's Organization, Clergy and Laity Concerned, All African People's Revolutionary Party, Mobilization for Survival, Reproductive Rights National Network, Second Wave feminist journal, and Youth Against War and Fascism. For further information phone 212-242-3270 or 617-354-0008. The Boston Area lesbian and Gay Task Force will be meeting on Thursday, July 17 at 5:30 in Central Square at 13 Sellers St. next to the YMCA.



# Gay Community News

## THE GAY WEEKLY

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# Community Voices

## gay youth

To the Editor,

As members of Gay Youth of New York, we are growing increasingly irritated at the continuous denial of our participation, and even of our existence, within the lesbian and gay community of New York.

We refer, for example, to the oversights made in Philip Shehadi's article in your July 5 issue, entitled "New York Gay Pride, 1980: One March, Two Rallies." There has been a conspicuous omission of the role played by lesbian and gay youth in the planning and execution of this year's Christopher Street Liberation Day March and Rally. He has completely failed to note the presence of the lesbian and gay youth speakers at the rally, while at the same time he has described all speaker categories as representing "lesbians and gay men." This is evidence of a serious neglect to recognize the important contributions to the gay movement in general made by lesbians and gay males under 21. Does Philip Shehadi know, for instance, that the co-chair of this year's march and rally committee within CSLDC was not an adult but a member of Gay Youth/NY? Is he aware that Gay Youth of New York has been represented throughout the year at Christopher Street Liberation Day Committee meetings by as many as six different individuals per meeting — more than any other member organization? Has he bothered to write about any of the important work done before, during, and after the march and rally by dedicated, energetic members of the under-21 segment of the lesbian and gay community? In failing to recognize our existence, Mr. Shehadi has committed a grave injustice against those of us who, while lesbian or gay, are not lesbian *women* or gay *men*. We are lesbian and gay girls and boys, and demand to be recognized as such.

The ageism evidenced by this article is not limited to it, unfortunately. In fact, in that same issue of your paper, in another article entitled "Adult/Youth Relationships Discussed at NYC Forum," there is yet another example of journalistic ageism. Though Gay Youth of New York was one of the two major sponsors of this forum, we were not named as such. When we were mentioned at all, it was after the Revolutionary Socialist League — a tactic which implies that the participation of the RSL in this event was of more importance than that of Gay Youth. It was not even noted that NAMBLA and GY/NY were given ten minutes each in which to make introductory statements, whereas the RSL, GAA, and other groups involved had only three minutes apiece.

As members of Gay Youth of New York, a group which predates every New York gay group except one, we cannot sit quietly on the side while others pretend that we do not exist. We feel it is important for the lesbian and gay male community to confront their own ageism, and this can occur only if everyone is made aware of our existence and our widespread work in the community. We hope that oversights of this kind will not continue to be made in a paper which otherwise is the finest of its kind.

Yours in struggle,  
Michael Alhonte  
Mark Moffett  
Spokespersons  
Gay Youth of New York  
New York, NY

## more on coalitions

Dear Editor:

Men have never willingly given women any power. Women had to fight to be freed from slavery, not to be treated under the law as chattel (and they still are, under much law), they had to fight to get the vote, they are still fighting for their equal rights (and being turned down by some legislatures, overwhelmingly male-dominated), they have to fight for civilized health care, they are fighting for the right to control their own bodies (not to have them controlled by sexist, male-dominated institutions as is now the case, too often), they are fighting for the right to protect themselves against rape and beatings, and assorted cruelties inflicted on them by men, most often; and they are trying to educate men to listen to, and understand what they are saying.

It pisses me off that gay males, like straight males, indulge their penile conceits and then, like Uriah Heep, unctuously bemoan injustice done to women, while continuing to perpetrate it. Many straight men won't give me my rights; many gay men don't want me to ask for them. Most women are not my adversaries; most men, are! Men have the power to deny me my civil rights; and too many of them have exercised that power against me.

Middle-class gay men should not be mourned for not having so much of a voice in GCN, they have considerable influence. More than that they have the *time*, *energy*, and *money* to indulge their whims and fancies. More than other gay people, society protects them, as it must. Of all gay people they most reflect the values of the ruling class.

If gay men want to build a purposeful coalition with lesbians they should start listening to and reading about what lesbians are saying and writing. For many gay males this may be a truly new experience. But think about it. Lesbians have had to listen to men much of their lives, whether they liked it or not. So often the "gay press" is taken up with male issues. So much news about, for, and written by gay men has always bored me. GCN is one of the few gay newspapers that is trying to redress the imbalance. I think it should be complimented, not criticized.

A consensus built around the demands of lesbians and gay males for their civil rights must begin with an assertion by gay men of support for women, generally, and lesbians, specifically, who are fighting for rights so long denied them. With these rights won, lesbians may have some kind of rough, though incomplete, parity with gay men under the law. Then, lesbians may be closer to the same starting point as gay men. We gay men must work harder for the passage of the Equal Rights Amendment!

I don't think these are radical notions for my peers in the gay male community, if they will only stop posing, posturing, and profiling. This is not a Bette Davis movie. This is a serious struggle for human rights. Coalitions need common denominators. This struggle is our common denominator. These human rights are our rights. These human rights are the rights of our lesbian sisters. We gay men have to begin to let go of our malevolent male dominance. We've got to learn to *let go and not try to control everything!* We owe that to our lesbian sisters and to ourselves.

Sincerely,  
Ronnie Allen  
Somerville, MA

## ominous thunder

Dear Brothers and Sisters:

The thunder you hear is the standing ovation the right wing of the gay community — and we are alive and well, never fear — is giving Porter Mortell after reading his letter in "Community Voices." It was excellent, well-done, and to the point. Now may I add my piece?

There are gay people who oppose abortion. I know, because I happen to be one of them. There are gay people who support nuclear power. I know, because I happen to be one of them. There are gay people who oppose ERA. I know, because I happen to be one of them. There are gay people who hate socialism. I know, because I happen to be one of them. And it is a never-ending source of irritation to me to pick up GCN and read articles and letters written by people who presume that all gay people are automatically pro-abortion, anti-nuke, pro-ERA and lavalender left. Such just simply is not the case.

GCN is fine if you happen to be a Spanish-surnamed female hottentot with Marxist leanings. But what about the rest of us?

By the way, did anyone ever stop to think that when Anita Bryant got the gay rights ordinance repealed in Florida she put together an amazing coalition that consisted of Catholics, Protestants, Jews, upper-, middle-, and lower-class people, blacks, whites, and Hispanics, in short, nearly everyone was represented in her hate campaign except gays. Did anyone ever stop to think how she did it? Simple. All those people who disagree on all those things dropped their petty disagreements, joined hands on the one thing they did agree on, and pushed. I think the gay community needs to take a lesson. Our conduct during the march on Albany was despicable. For goodness sake, shall we do our scrapping in private and work together where we agree, namely, on normalizing relations between the gay and straight communities? It will make it easier for this writer to say "I belong to the gay community," with pride.

In the struggle,  
Mel Dahl  
Laconia, NH  
Porter Mortell responds: Give me Spanish-surnamed female hottentots with Marxist leanings any day!

## money talks

Dear Editor,

I was rather upset to read the review of the movie *Fame* (see GCN Vol. 7, No. 50), not because of the review or the movie, but because the movie is playing at a Sack cinema. Sack happens to be the company that brought us *Windows* and *Cruising* and has also refused to make their theaters accessible to physically challenged people. I don't know if GCN has reviewed other movies playing at Sack cinemas — this one just happened to catch my eye.

The issue isn't whether or not we can go to the movies; certainly we all want to be able to enjoy ourselves. *Fame* will eventually leave the Sack Paris and will show at one of the second-run movie theaters (which also happen to be cheaper). There are enough other movies around to satisfy people's needs. The issue, rather, is where we, as lesbians and gay males, spend our money.

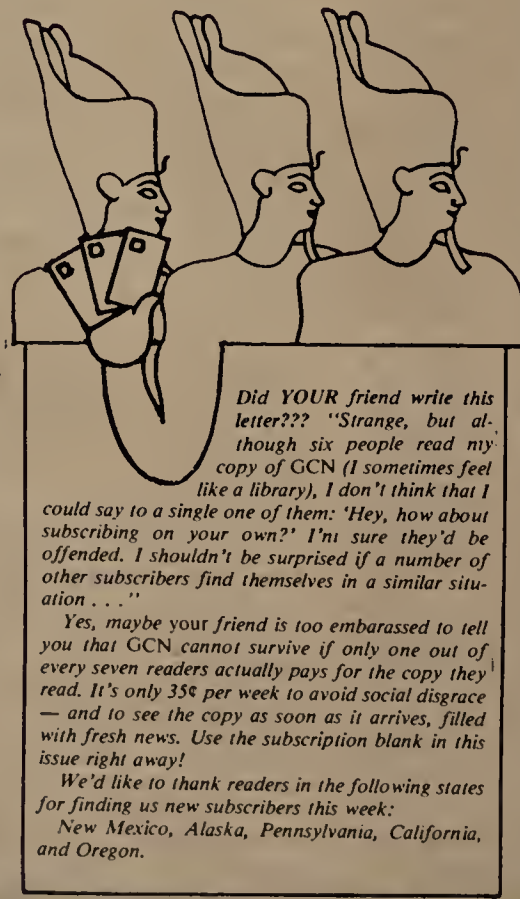
In our society, money, to a large extent, is power. So why give our money (and hence our support) to institutions that oppress us or our allies, especially when so many of our own institutions are financially strapped? Any time any person goes to any Sack cinema, s/he is giving her/his financial support to a system that oppresses lesbians, gay males, women, people of color, physically challenged people, etc., etc. (just as anyone who buys a Nestle's chocolate product is supporting that same system by buying from a company that is selling a nutritionally poor infant formula to Third World mothers as a replacement for mother's milk). *Windows* and *Cruising* are just two examples of that system's representation of us, and the fear and hatred behind it. Demonstrations are important and eye-catching, but money speaks, too.

GCN, in reviewing *Fame*, has given its tacit endorsement for lesbians and gay males to see this movie. In so doing, it encourages lesbians and gay males to spend money on one of the very institutions that oppresses us. This, I believe, is irresponsible at best and, given a paper of GCN's stature, rather dangerous. Just because *Windows* and *Cruising* are gone does not mean it is all right to go to Sack Cinemas. Where we spend our money is important. For GCN to ignore this troubles me a lot.

Rob Kaplan  
Boston, MA

## managing editor

GCN is seeking applicants for the position of Managing Editor. The position includes coordinating and facilitating a primarily democratic decision making process. Demonstrated administrative ability within a non-hierarchical setting would be nice. Journalistic experience helpful, but commitment to gay liberation and feminism a must. Inquiries and resumes should be addressed to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.





# Speaking Out

## A Gay Man Was Murdered Here June 22, 80

By Clover Chango

*The following words are a small aspect of my response to the murder of Charles Kimball in the Fens the morning after the Boston Lesbian/Gay Pride Demonstration. These are entries from my journal, mostly written on the site of his death. Because of the immediate need for we gay men to speak about this type of violence — violence against one of the most vulnerable parts of us; the erotic, the seductive, the sensual, the needful — these words are being rushed into print. This is only a third draft and will, hopefully, lead to a fully developed poem.*

**A Gay Man Was Murdered Here June 22, 80**  
the watch falls from the crow unto velvet  
shadow slid from your naked body  
struggling under the tree  
granite yanked your heart til it burst  
through echo into violent waters  
i reached for you in my sleep  
helpless behind a wired fence on the waves  
cold tears stained my seeing wanting  
you vanished in the raging

now the light has lifted is tear  
my whole face a scream  
the shed blood drenching my  
ass a pig sliding  
flowers decorate a dirty grave  
granite in which you do not lie  
and a cross is a sword (a knife) in your back  
i bleed in my knees

**A Gay Man Was Murdered Here June 22, 1880**  
since the apolitical rally  
anger has clotted  
“we don’t wanna be political this year”  
“we don’t wanna be political this year”  
a notsuperstar is slaughtered not onscreen  
put it on page three  
“let’s not stop our celebration  
it’s good we didn’t get (politically) involved”

muted a cross over my forehead  
as cloud confused and broken  
without purpose however you  
are without life  
and splinters of your claws ache  
tearing my pulpy heart  
all that’s left of your struggle  
i could not pull you out in time

**A Gay Man Was Murdered Here June 22, 1780**  
to the celebration multitude  
my arms rose like evita peron  
on broadway in drag in drag  
raised to the conspiring sky  
beseeching a goddess for pardons

unaware the plea for unity was false  
unaware the niggers spics chinks  
poor trash queens didn’t matter  
against the paranoid plea (need)  
had i conspired in ignorance too?  
arms raised to weave us  
helpless as the skin rippling  
around the bone  
vacantly staring  
were you among the ghosts yelping  
for a death?  
were you in the crowd  
did the light shine from my eyes  
unto you closeted in an eclipselike beacon  
from the crow passing over you  
singled in the multitude for doom  
were you in that crowd  
or hung-over in bed  
doing morning amyl fumes  
in the bushes fucking  
in a bar drinking gin blood  
or jerking off  
our suffering  
is a news-caste irony

**A Gay Man Was Murdered Here June 22, 1680**  
did i ever know you  
were we shadows fingering in the blue  
flashed ghosts pressing  
glassy in the clearing  
had i held you one night here?  
pants dripped at your ankles  
plasma now rancid gelatin  
at your feet bare pressing  
into dirt becoming your unslept-in grave

the clock ticks through your fading skull  
the crow drops its death bell song  
in my lap  
i want to love you now that you are dead  
half-wishing it was my pain  
tangled from my bellygut  
that was sliced out or  
shot full of scream  
that was my waste churning  
might fall on this sight  
being the only death of (all) ours

fags pass hunting ass  
promises hidden like the  
werewolf night’s fangs  
a black tunnel in the open air fragrant  
through which we each transform  
anger thuds my head into air

closing in a bad magician’s box  
a newer future nazi torture  
anger cold vomited in pain  
iron granite smothers soft tissue  
a mountain path peaks under  
my violet brain sky  
in sadness of your capture  
flight into loss

i want to hold you one last time  
absorbing the pain from your corpse  
caressing you a son in my lap  
radiating many men’s loving  
returned into you  
sending the fury which hardens  
ankles into my temples  
a trapped skeleton in a black cloak  
sending you warmly and  
not in horror  
to your flight released from the curse

**A Gay Man Was Murdered Here June 22, 1580**  
seeing your photo in a tacky leather bar  
i knew i had not loved you  
but only knew the fear  
counterbalance of our distance  
strange  
you loner  
the loving desperate  
queerness  
violence hides about to spring from  
every shadow rock tree corner building  
man’s behind(ass)  
its eyes green in the terrored hush  
under the same oak  
upon which i was tried  
tarred feathered roasted  
til my blood cooked opening sores skin burst  
**A Gay Man Was Murdered Here June 22, 1580**  
**A Gay Man Was Murdered Here June 22, 1680**  
**A Gay Man Was Murdered Here June 22, 1780**  
**A Gay Man Was Murdered Here June 22, 1880**  
**A Gay Man Was Murdered Here June 22, 1980**  
it doesn’t say Fight Back  
my notbrother lost to me by centuries of  
mazes of sidestepping dedication and touch  
alien  
desperate  
queer  
His annihilation is merely  
the beginning of your torment  
i am the seeker of  
his revenge  
clover chango, june 1980

## Community Voices

### no forgery

Dear Editor,  
One would think, after the broadcast of CBS’s “Gay Power, Gay Politics,” that any lesbian/gay newspaper would know better than to assume that what they read about other lesbians and gay men in the straight press is true. I am referring to the news note in the June 21 *GCN* about the alleged forgery attempt by someone on the Minneapolis Gay Pride Committee.

It is not true that 5th Ward Alderman Van White’s signature was forged on the request form: that form asked for the name, not the signature, of the Alderman approving, and Van White had in no uncertain terms told our committee that he approved. If this is “forgery,” you commit forgery everytime you *print* your parent’s name on an application for a bank loan.

When he was contacted by the press, Van White was apparently unwilling to have it known publicly that he had approved a gay block party and denied that he had given permission.

The only reason it was even necessary to file the request form for a block party with the City Council was the refusal of the other Alderman concerned, 6th Ward Alderman Jackie Slater, to approve our request. Hennepin Avenue is the dividing line between the two aldermen’s wards and thus the approval of both was necessary.

Although the Minneapolis *Tribune* claims to have tried repeatedly to contact Brad Golden, the Coordinator of the Gay Pride Committee, this is not true either. Brad Golden returned home and was available to receive calls by 4:30 p.m. on Thursday, May 22, the day the story was written. I arrived at Golden’s apartment around 6:30 that evening for a board meeting of the Target City Coalition and can thus personally testify that no calls were received from Tom Davies, the *Tribune* reporter who wrote the slanderous accusations about the Gay Pride Committee, for the next several hours. After returning home, I phoned Golden’s roommate, Tom Burke; about Target City business, and can thus testify further that Burke was home to receive calls until nearly 10 p.m.

In their Thursday, June 5 article about the Transportation and Property Services Committee’s denial of the request, the *Tribune* failed to report that 12th Ward Alderman Dennis Schulstad, as well as several other Aldermen, stated that “no one is accusing you of forgery.” However, the *Tribune* did treat the issue as a misunderstanding and in their editor’s note at the end of Brad Golden’s letter, which they did not print until June 7, they denied that they said the signature was forged. Rereading their Friday, May 23 article carefully, one sees that it did not actually *say* that forgery was committed. But practically anyone would think so without a careful reading. But more importantly, if there were any substance to the charges of forgery, would the *Tribune* find it necessary to deny making such charges?

I am enclosing copies of Minneapolis press accounts of this matter to back up my assertions in this letter. I do not think your error was deliberate, but you do have a moral obligation not only to print this letter but to run a correction as soon as possible in your News Notes. And in the future, would you please be more careful about verifying the accuracy of what you print? Sincerely,  
Robert Halfhill  
Minneapolis, MN

**GCN welcomes letters to “Community Voices.” If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.**

### gloria’s plight

Dear *GCN*,  
We were quick to notice the “Gays for Gloria” paid advertisement in the June 28th issue of *GCN*. No less than two full pages were devoted to win the sympathy of working class lesbians and gay men for this rich, straight woman — a Vanderbilt no less!  
When I think of some of my friends, gays and young married couples, who can’t afford half-way decent housing, and then “Gays for Gloria” expects us to show sympathy for a millionaire who was turned away (from the River House) by other stuck-up, snotty-nosed rich bastards!  
One last thing. I have little sympathy in my heart for a woman who designs and markets “designer” jeans “designed” for women without thighs.  
Shame on you Mr. Campbell, for wasting the precious energies of working class gay men and lesbians on Gloria’s “plight.” Shame on you, *GCN*, for carrying this advertisement.  
Anita Pallenberg, Clearwater, FL

### bay village

Dear Editor:  
The statement which appeared in an article concerning Bay Village prostitution in the July 3 Boston *Herald American* to the effect that the Bay Village Neighborhood Association was trying to rid the area of “pimps, prostitutes and gays” reflects the ignorance and prejudice of the *Herald* writer and not the attitude of the BVNA or Bay Villagers.  
The gay and straight residents of Bay Village are working to eliminate street prostitution of all varieties from our neighborhood. Apparently the *Herald* lexicon equates “gay” with “prostitute.” Bay Village is a wonderful, mixed neighborhood which has been and continues to be enriched by its gay residents. This association deplores the misstatement and has pointed out the error to the *Herald* reporter.  
Timothy I. McFeeley  
President, Bay Village Neighborhood Assn.  
Boston, MA

### between the lines

Dear *GCN* Staff:  
This letter has NO axe to grind! It’s a love letter, actually.  
I worry about all of you sometimes. Working at *GCN* is not for the faint-hearted, considering the amount of what we so euphemistically call “struggle” that seems to go on. I worry that the rewards will cease to outweigh the hassles (I imagine it’s marginal much of the time anyway) and you’ll all burn out simultaneously; then where would we be?  
Think of all the community functions *GCN* serves! Without it, we’d all have to subscribe to five other papers to get the news we get in one *GCN*. Without “Random Lust,” it’d be back to the barren hetero wasteland of “Secret Storm” for soap opera lovers; the humorless would no longer have “Ermangarde Keep Smiling” and naughty lesbian cartoons to harumph over; no more “Community Voices,” that wonderful vehicle for our endless inter-necine quarrels; embarrassing social diseases would probably reach epidemic proportions (or have they already?) among gay men without that nagging little ad on VD prevention. Our losses as a community would truly be staggering!  
Seriously, *GCN*, you take care of us. You prod us to respect ourselves and each other. We need you! Thanks for the risks you take, the sacrifices you make and for putting yourselves on the line week after week.  
Love and kisses,  
Mary Burns  
Somerville, MA

### news writer

*GCN* is accepting applications for the position of **Boston Investigative/Legislative News Reporter**. This is a half-time position. Address inquiries and resumes to Richard Burns, *GCN*, 22 Bromfield St., Boston, MA 02108.



## Bryant

continued from page 3  
Better Business Bureaus, Inc. (BBB) has requested copies of ABM's audited financial statements and, while it is standard procedure for nonprofit organizations to comply with this request, Green has adamantly refused to pass on the information.

Green used his homosexual conspiracy theory as an excuse for his refusal to make financial records public. Ed Rowe, who served as ABM's executive director for 16 months, told the Miami *Herald* that Green would not give the BBB an audited financial statement because he believed that "gays were probably involved with the Better Business Bureaus."

Rowe went on to say that Green "felt we should hit them with a counter questionnaire, asking them to verify that there were no gays in their organization." ABM's failure to comply with the request has resulted in a statement by the BBB that "Anita Bryant Ministries does not meet the provisions of the BBB standards for

charitable solicitations."

Furthermore, a council of fundamentalist charities, the Evangelical Council for Financial Accountability, asked ABM to join, but Green again refused. One of the requirements for members is that they make an audited financial statement available.

It has become clear that Bob Green does not want the financial records of ABM to be made public. Perhaps one reason for this is that both Bryant and Green drew salaries from ABM rumored to be in the six figure range. In fact, when Ed Rowe challenged their salary figures as embarrassingly large, he was fired from his position.

Bryant's decision to leave her husband was also manipulated by ABM's board. At the May board meeting, Bryant's marriage was the first item on the agenda.

Ken Campbell, a Canadian evangelist who was at the meeting, said, "I told her that the board would be left with no alternative but to take her actions as a rejection of Christ's lordship. I said to her, 'Anita, in the name of Christ, please repent. Number one, your

ministry is at stake. Number two, you will damage the cause of Christ more than Hugh Hefner, Larry Flynt and all the pornographers in the U.S.A. . . . You will send countless souls to hell because of your rejection of morality and you will embarrass Christ'."

Even an embarrassed Christ could not deter Bryant. After further bitter discussion, she left the meeting, saying in a sarcastic voice, "Good luck with Bob Green Ministries." Six days later she filed for divorce.

The full story of Bryant's marriage and ministries has not yet been made public. Many questions still remain unanswered: What role did Green and the men who lead the fundamentalist Right play in initiating Bryant's role in targeting lesbian and gay rights as the vehicle for her rise? How much money did Green and Bryant make off of the ministries and the Save Our Children campaign? And finally, what direction will Bryant take once she has freed herself from the control of her husband and from the men who control her ministries?

## Bills

continued from page 3  
lobbyist visited Mr. Gillette this year to discuss the matter with him and was informed that his opposition to the measure was based upon his reaction to the Reverend Sex Ring and the Boston Public Library arrests."

In December, 1977, 24 men were indicted as part of an alleged "boy-sex-ring." In March, 1978, 100 men were arrested for sexual activity in the public restroom of the Boston Public Library.

Rep. Gillette told *GCN* that his opposition to gay rights began "when Truman Capote came into town to raise funds for certain members of the community who had been under indictment for molesting little boys."

The Boston/Boise Committee, formed to counter what they felt to be unfair media coverage and police tactics, held a fundraiser at which Gore Vidal, not Truman Capote, spoke. "We were not a defense committee," according to B/BC member Tom Reeves.

Gillette told *GCN* that he felt that the action of the B/BC went

beyond the issue of equal rights. "There are plenty of groups out there which look after people's rights," he said.

When asked specifically about pending legislation protecting gays in the area of public employment, Gillette spoke of employer's rights. "If I were an employer I'd like to be able to discharge someone for inadequate performance without the added hassle of going to court if the employee claimed the firing was based on sexual preference." When asked if that meant he preferred to deny gays access to equal employment so that it would be easier for an employer to discharge, Gillette answered, "Possibly."

The MGPC letter pointed out that Gillette's "yes" vote to gay rights legislation two sessions ago was due to the efforts of then-Representative Elaine Noble. "There is very little we can do in a situation like this," said Steve Tierney, chair of MGPC's legislation affairs committee. "All we can do is work for a response from the legislator's district."

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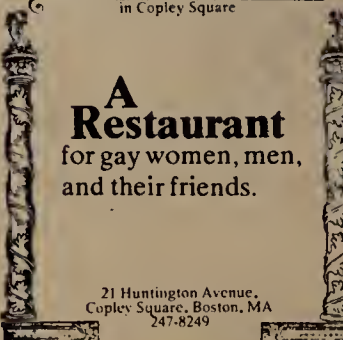


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## Refugees

Continued from page 1  
asks about the acceptability of black refugees. DeBaugh told GCN that MCC wants to avoid the problems that have occurred when straight sponsors have changed their minds when they learned the refugee they had accepted was black.

Other questions concern the sponsor's ability to provide free room and board until the refugee has found a job.

Since federal immigration laws still prohibit foreign homosexuals from entering the United States, the legal status of the gay refugees is questionable. DeBaugh told GCN, "The State Department has been very clear on its position of late that it's not going to muddy the water. But they are bound by the law and if someone in Congress, for instance, decides to try to make an issue of it or if someone goes to court to make an issue of it, they're vulnerable."

DeBaugh explained that all the refugees will initially be on a probationary status and that straight refugees, if found acceptable, will

then begin the process leading to citizenship. Lesbian and gay refugees, on the other hand, will be "in a perpetual state of being on parole in this country."

He said that all the refugees, including the lesbians and gay men, will be classified as "available for employment."

DeBaugh explained that in addition to sponsors the refugees need medical care, legal services, clothing, jobs and English lessons.

For information or to offer aid to the refugees contact:

Adam DeBaugh, MCC, Washington 202 543-2260

Bob Arthur, MCC, Los Angeles 213 464-5100

Armando Gaitán, Comité de Lesbianas y Homosexuales de Boston 617 354-1755

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## Activist Killed

Continued from page 1

and drinking on duty or prior to going on duty. Assistant police chief John Bayo, whose responsibilities include the internal affairs and homicide divisions, said, "I think our rules cover this situation." Asked if that was a hint that there would be disciplinary action taken against the officers, Bayo had no comment.

Harris County district attorney John B. Holmes, Jr., indicated to GCN that the officers' reenactment of their version of the shooting was videotaped at the scene. As to whether such a videotape might be used as evidence in any future trial, Holmes said, "I'm not real sure whether or not, if there was an indictment, the state would be willing to introduce it, because it certainly, as far as criminal culpability is concerned, is very self-serving."

Hill expressed concern about the existence of the tape. "It

appears to me that the videotape is the same thing as the interview with Dan White following the shooting of Harvey Milk, probably to be presented as prosecutor's evidence, but the strongest value being for the defense. And now, whether or not the prosecution presents it, the defense can move to have it presented, because it exists."

Hill fears that the officers in question may be "no-billed" or cleared by a Harris County grand jury, based on the manner in which the district attorney decides to present the evidence in the case. Hill further argued that should indictments be handed down against the officers, the case might, as happened in the past, in cases involving allegations of police misconduct, be moved to another, smaller, more conservative jurisdiction such as Huntsville, the location of the main state prison unit.

Hill noted that the Houston lesbian and gay community was contemplating staging a news media event in Huntsville to try to forestall just such a change in venue.

A large scale march and rally in downtown Houston is being planned to focus attention and concern on the case. The march will include what may be the first gay demonstration in front of the Houston police headquarters at 61 Reasoner St. Reportedly, Metropolitan Community Church founder Rev. Troy Perry will be present for the march and rally on July 22.

Comments on the death of Fred Paez and expressions of sympathy to the lesbian and gay communities have come from several members of the Houston political establishment, including Democratic party leaders and members of the city council, several of whose elections were helped by GPC.

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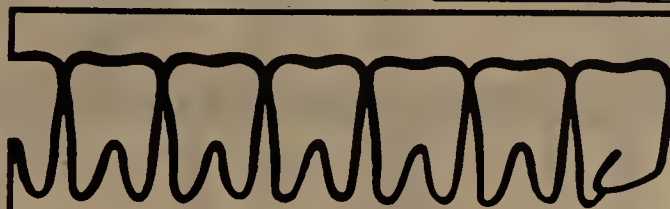
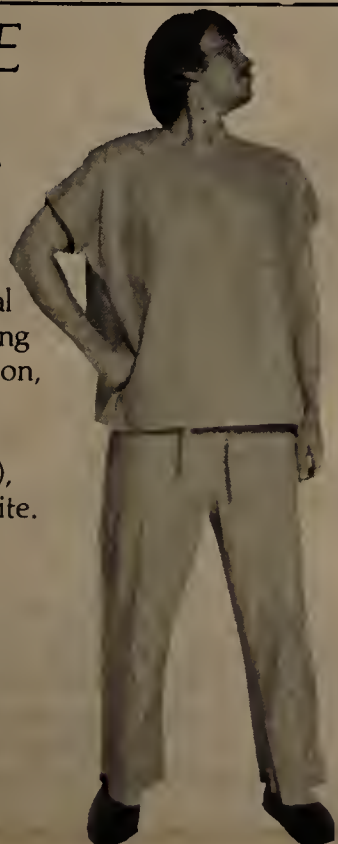
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Barney Frank's district has a tradition of supporting the state's most progressive ideas - equal rights, racial harmony, economic justice. The economic and political environment of 1980, unfortunately, has turned many political leaders, individuals and institutions away from these goals. Ronald Reagan is only a symptom of the changes going on in this country.

I believe, no matter what, Ward 5 has a responsibility to the rest of Boston and Massachusetts to buck this trend through its continued thoughtful and spirited involvement in government. The Gay Community News, throughout its existence, has maintained its commitment to these issues; I congratulate it on its anniversary and hope it will continue to prosper.

In order to achieve these goals, however, we all have to look for support beyond our district; if all we needed to get the Gay Rights Bill passed was the support of the people of this district, there would have been a Gay Rights Law eight years ago.

We've made it too easy for representatives and senators from other areas to hold back on their support of this bill by identifying it too narrowly to this district. This is not a special interest bill; this bill affects the whole state. And that it hasn't passed reflects badly on all of Massachusetts.

If I am elected I will co-sponsor this bill. But the greatest contribution I could make to its passage would be to find a chief sponsor, perhaps from the western part of the state, who would geographically and politically broaden the base of support for this bill.

It is my hope that next year I'll be able to congratulate you, as your next State Representative, not only on your anniversary but also on the passage of the Gay Rights Bill.

Sincerely,

*Tom Vallely*

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# Andrea Dworkin on Her Writing, the Holocaust, Biological Determinism, Pornography and S&M

By Jill Clark

Andrea Dworkin, feminist writer and theorist, is perhaps best known for her relentless opposition to pornography and for her books and articles which expose the misogyny of our cultural myths and institutions. She is less known for those of her opinions that contradict the analyses of some lesbian feminists. For instance, she has taken what they might call a "humanist" position on at least one controversial topic by eschewing the idea that women are biologically superior to men.

An incisive writer and perspicacious cultural analyst, Andrea Dworkin is the author of *Women Hating; Our Blood; Prophecies and Discourses on Sexual Politics*; a recently published collection of short stories, *The New Woman's Broken Heart*; and numerous articles for left and feminist journals. She is also, as I discovered during our interview this spring, as bold and articulate in person as she is in print. The following are condensations and excerpts from our interview.

Andrea Dworkin grew up in an "ethnically mixed, racially mixed, economically mixed neighborhood of a small city in New Jersey." I asked her whether it was there that she realized that she was a lesbian.

"All that I knew was that I was an artist and I knew that what that meant was that I could do whatever I wanted to do. And I knew that all artists did everything sexually. There was nothing in art except sexual outlaws, as I saw it. . . . (In retrospect I see that a great many of them were male homosexual artists, though some were male heterosexual artists like Norman Mailer). So I did anything that I'd ever read about and thought about and wanted to do. I didn't have an exclusively lesbian life, but doing whatever I wanted sexually included sleeping with women and sleeping with men and a great many other things as well."

Influenced by liberal Jewish parents, Dworkin had begun to develop a radical, left political perspective while still in elementary school, where she agonized over her selection of a strategy for righting the wrongs of the world: "I don't know where I learned about abortions, but by the time I was in the sixth grade, I wanted to stop women from dying from abortions. I was trying to figure out what was the most effective way to do it — by being a lawyer and changing these laws, or by being a novelist and writing a novel that would show how horrible it was, so that then everyone would go out and change these laws. For years after I led a very male-defined life, but these radical elements were always there in me. . . ."

## Her Writing . . .

When she finished high school, she decided to become a writer because "nobody could stop [me] from doing it. . . ."

"I knew I wouldn't have to deal with other people's approval and that it was okay if people didn't like what you did because all writers had such histories of antagonisms with their social environment. . . ."

Young and idealistic, Dworkin was not taking into account the power of those who create and maintain the "social environment," not the least significant among them, publishers. As a feminist writer who publishes with mainstream houses, she has been and continues to be a victim of censorship. First of all, when *Women Hating* was published in 1974, its own publisher (Dutton) refused to distribute it. Dworkin exclaims, "The survival of that book is a miracle." Secondly, *Our Blood*, published in 1977, has become impossible to find because no publisher will bring out a second edition in paperback. "I suggest that no one talk to me about free speech," Dworkin warns me bitterly — alluding to the fact that those who oppose restricting the visibility and availability of images depicting violence against women claim that they are defending their freedom of speech guaranteed by the First Amendment. Thirdly, the book which she is currently researching, a feminist analysis of pornography, was scheduled to appear toward the end of 1981, but has been rejected by the publisher which had it under contract.

JC: Have you tried feminist publishers?

AD: Yes, with *Our Blood*, I did. But most of the feminist presses have folded; there are only a couple left going. So I brought out my short stories with a feminist publisher, but when it comes to the book on pornography, I need money with which to work. . . . I've been working exclusively on that book now for two and a half years, plus lecturing, and I'm really exhausted from it. It's been a blow to find out that I'm up against the publishing industry yet again.

JC: Let's talk more about your writing. You said that, growing up, you emulated great writers of fiction, yet most of your published work, whether in journals or books, is non-fiction. . . .

AD: Well, actually, I love prose poems, which I think is reflected in my work now. Writers like Rimbaud have always been the biggest influence on me. I've always been most interested in writing where all the elements came together, where there is a mixture of the poetry, the social situation and the sense of rebellion and the prose. So the writers that I liked were always writers who violated form, rather than followed it.

JC: In *The New Woman's Broken Heart* you change the spelling of words like "your" to "yt," and "who'd" to "whod," etc. What effect on the meaning of your writing do you want this to have?

AD: I've become so self-conscious about that. . . . When I started out writing for publication, I thought I had a tight to do whatever I wanted. But to get things into print I had to justify so much. . . . Even in essays where my punctua-

tion is very conventional, somebody always wants to argue, "Why isn't it a dash instead of a semi-colon?" With me, it has to do with my sense of the rhythm of the language. I want the language to move along very fast. [Writing] is visual rather than what you hear and if you read it out loud, it changes. But visually [punctuation and spelling] affect the rhythm very much.

JC: Do you mean that you want words that, when spoken, are short sounds to have correspondingly short spellings, thus you write "your" as "yt"?

AD: Yes. Or it's just that, at some point it stopped making sense to me to spell it out. . . .

Going back and reading texts from even the early 20th century I realized that spelling hasn't been standardized in English for very long. A lot of writers did things consistently according to their own rhythm and the visual effect. The texts are a lot more interesting.

JC: What about the absence of capital letters in *The New Woman's Broken Heart*? Is this another device by which you quicken the rhythm?

AD: Yes. In the last few years I've begun to write very much for the human voice. I stopped using capitals a long time ago. They seemed redundant to me. It seemed to me that if you had a period that it was clear that one sentence had ended and another one began. But I couldn't get my work published that way, so I began punctuating my non-fiction work conventionally. I feel in doing that I lost something that I was moving toward, though I can't say quite what that was.

But in the fiction I am doing what I want. A character in one of the stories says that her mother and fathers didn't use capitals or make commentaries. [She is talking about the Talmud] We [women] are a people who only have an oral history. In fact, when I was having terrible trouble (and I still am) publishing my work, I started lecturing to get around them [publishers.] I wrote what I wanted — and then *spoke* it. Then I started thinking in terms of writing for the voice, especially for my own voice. The stories developed in that period.

JC: Taken all together, what are the stories in *The New Woman's Broken Heart* about?

AD: They're about male domination — what it is, what it feels like, what it means. The stories say, "Women are still in this mess; it hasn't changed; no woman is stronger than the women around her." The stories show the way a woman is maimed emotionally and sometimes physically. JC: Are the stories autobiographical or are they about women you have known, or. . . .?

AD: I wouldn't characterize them as autobiographical, though I've had some of the experiences. They are experiences that women I know have had in some degree, in some form. Those experiences are part of any contemporary community of women — of their history, of their present, or of their future.

## . . . the Holocaust . . .

JC: How has being Jewish influenced your life?

AD: I grew up in a family that was decimated by Russian pogroms and by the extermination of the Jews throughout Eastern Europe. When I was very young, the one concentration camp survivor of my family had a collapse in my presence and told me everything that happened to her. I never forgot any detail even though I was only ten at the time and I didn't know what any of it meant.

Everything I know about human rights goes back in one way or another to what I learned about being a Jew. And later, when I began to think about what it means to be a woman, it was that experience that I called on. Everyone's history is central to the way they think about things. . . . In my particular case, my Jewishness is the background that's most influenced my values.

JC: In a recent article in *Heresies* (No. 6, *On Women and Violence* you react with alarm to the grouping popularity among some women of a belief in the biological superiority of women over men. Why does their claim that women are a superior "species" or "race" (both of which terms are being used inaccurately from a biologist's point of view) seem dangerous to you?

AD: First of all, they are claiming their use of the terms is *not* inaccurate, but it *is* inaccurate. Regardless, in history, when one group of people has claimed that another group of people is an inferior race or species, or whatever, accuracy has never mattered.

I am an enemy of biological determinism wherever I find it. This is very much because I am a Jew. Biological determinism has a history of genocide. It always leads to genocide. It can have no other outcome.

## Biological Determinism

JC: What do you think is the impulse behind this assertion that women are biologically superior to men?

AD: Befote Hitler, the German people believed that they were powerless. They saw themselves as being utterly destroyed by the First World War and subsequent German governments. I think it's from that experience of powerlessness that people take refuge in explanations of biological superiority and inferiority. . . .

JC: You have stated on innumerable occasions that the behavior of most men, unlike that of women as a group, is anti-social at best, death-oriented, more accurately. You now seem to be asserting that this behavioral difference does not exist at birth. Is it, then, your conviction that the differences between men and women result entirely from gender-specific socialization?

AD: What I tried to say in *Woman Hating* was that gender

is a social fiction, a cultural construct, a way of organizing society. Everything I do is directed toward destroying what I regard as a system built on a fiction. The fiction is that there are two genders which are polar: one can be defined by what it is, and the other can be defined by what it isn't.

I believe that now the nature of male sexuality is parasitic. When you deprive the parasite of its food, it dies. I strive toward the abolition of male sexuality as we now know it. But men translate this into a demand for their literal death.

JC: Whether you see men as parasites or not, *they* see themselves as powerful, as indeed they are. How can women persuade them to surrender this power?

AD: When you say, "How are you going to change men?" I would answer, "Not directly, (not one by one)." You change men by changing the social system, the environment in which men live, so that the women around them and the social system do not support their masculinity — their masculinity meaning their power over women.

## . . . Pornography . . .

JC: Why are you opposed to pornography? Why do you think it is in the best interests of any women to be opposed to pornography?

AD: Pornography is undiluted, pure, distilled male sexual values. It's a genre that has developed in a world of total male supremacy. It has been made by men, consumed by men, and, until very recently, only seen by men. Therefore, there's a tremendous amount of information in an analysis of the values in it. And the values of pornography are not socially deviant but are the values of male supremacy, therefore they are found everywhere: in fairy tales (as I pointed out in *Woman Hating*), in all visual representations of women in the media, and in philosophy, psychology, the biological sciences.

Through a study of pornography, it is my hope to discover how male supremacy sustains itself.

JC: What of those people who argue via studies that violence against women depicted in the media is unrelated to violence against women elsewhere?

AD: One year the research is on our side, the next year it's on their side. But from my point of view, research is interesting when you study what the premises of the researchers are, not their conclusions. The questions they're asking tend to change according to the kind of pressure that comes from the political environment. For instance, when the President's Commission did its absurd report, the pressure from the liberal sphere was to establish a basis for tolerating pornography in society. Now that feminists have raised issues about the relationship of pornography to acts of violence against women, there's another kind of pressure that one can see reflected in the research: for the first time, researchers are asking, "Is there, in fact, any connection?" (In fact, no one has empirically demonstrated that there is or is not.)

In both cases, the important thing is what one means by violence. What the President's Commission meant was exactly this: if a man watches a pornographic film, in the next 48 hours, will he go out and commit a sex crime against a stranger? Surprise of surprises, they found that he wouldn't. But what *we* are concerned about is battery, marital rape, acts of sexual violence among people who are intimate with each other.

JC: Evident in the question itself is the President's Commission's ignorance of well-known rape statistics, which clearly indicate that most women who are raped know the rapist.

AD: Yes, the President's study is a study in ignorance. It's a study that doesn't take the situation of women as sexual victims seriously at all.

We are trying to change the terms of the discussion. It's men who are saying, "Oh! Censorship! Blah, blah, blah. . . ." They have their questions and we have our questions. Our questions come out of our actual situation as victims, and our questions are more important.

JC: Do you advocate censorship of pornography? Do you think censorship could be an effective weapon against the giant porn industry?

AD: Well, if I may be disingenuous for a moment, the censorship of women for 5000 years has worked, so nobody can say that censorship isn't effective. It is a way of controlling society which men have proven has a certain value to it.

I am concerned about the cultural invisibility of women. In fact, women do not have freedom of anything. Not freedom of sexual determination, not freedom of speech, not freedom to walk down the street, not freedom to make an honorable wage (which, in fact, would mean that you wouldn't have to be sexually dependent on someone). I'm concerned about the fact that women don't have the freedom to be sexually honest human beings. I'm concerned about changing that. I don't want the people who have been keeping women from being able to say "No" to a rapist (which seems to me a fairly basic exercise of freedom of speech), and keeping women from having cultural input on any level, to be pontificating to *me* about freedom of speech. . . .

I'm a woman writer and I know what it is that's going to keep me from writing my *Ulysses*. But when *men* start telling what it is [that will prevent me], then I understand that they don't realize that the silence of women through the ages is a crime — against humanity, against women, against me, against you. The question that *we* [women] are dealing with is not "Can we have dirty books?" *Our* question is, "How are we going to become full participants in a society that we help to shape?"

JC: Are you in favor of censorship?

AD: No, I don't take a stand in favor of censorship and I never have. No, that's not true. When *Snuff* [a pornographic movie showing women being dismembered and killed] opened in New York, I would have done anything to close it. Anything.

When they talk about the First Amendment, they're concerned with preserving male *privilege* of speech. That's what the First Amendment protects. No, I'm not interested in defending that.

JC: What actions do you think are effective in fighting pornography?

AD: I believe in all kinds of direct actions because they create a phenomenon that everyone who perceives it must relate to in some way. Picketing, petition writing, sitting in, leafletting, writing, speaking, above all, not remaining passive in the face of it. The worst thing about it is that women accept it as part of their environment. On the simplest level, we've got to think of it as environmental pollution. If you don't want your environment polluted by toxic chemicals, you don't want your environment polluted by this endless expression of hatred of women.

Men keep characterizing all women who use "the specter of children" [in their campaign against pornography] as prudes. . . . Well, I'm not very child-oriented; I think about my dog and my cats a lot more than I think about children. But I have had to notice that children are growing up in an environment that is saturated with images of women being tortured. That *has* to make a difference and it troubles me.

JC: Much of what feminists have labelled pornography is considered by men to be erotica. Many feminists have attempted to distinguish between the two. Kate Millet has said, "Erotica has a sense of humor and good will, pornography offers only guilt." How would you define the erotic *versus* the pornographic — or do you feel the need to formulate such definitions?

AD: Gloria Steinem has also made a distinction: she said erotica had to do with reciprocity and equal power. But in my view it is whimsical to make definitions that separate the two. We're talking about a four billion dollar pornography industry; we don't have an erotica industry.

## I am concerned about the cultural invisibility of women. Women do not have freedom of anything. Not freedom of sexual determination, not freedom of speech, not freedom to walk down the street, not freedom to make an honorable wage. . . . Women don't have the freedom to be sexually honest human beings.

JC: What about the lesbian artist who needs to use the U.S. mail to distribute her book on lesbian sexuality or her drawings of lesbians making love? When the postal service refuses to carry it on the grounds that it is obscene material, we need to be able to argue that it is not obscene or pornographic. She needs a clear analysis of what is pornography and what is erotica.

AD: I know as a lesbian feminist writer that a society that takes you seriously will in fact persecute you for expression of ideas that are subversive to that society. But the fact is that we're not talking about pornographers as social rebels. We're talking about multi-million dollar empires. . . .

We have to understand that the argument about pornography has been between men. There are men on the tight who say, "The trade in pornography has to be underground," and there are men on the left who say, "The trade in pornography has to be public." There are no classes of men who don't trade in pornography. The argument is over how this society is going to control the trade in pornography. . . .

We're at a transitional stage in American history where the men are renegotiating the relationship between pornography, the family, and the state. They don't want us to have anything to do with the renegotiating but we've stepped right into the middle of it and said, "You're having this argument literally over our dead bodies."

It's not accidental, in my opinion, that the ideological spearhead of making pornography acceptable, tolerable, aboveboard, has come from the men of my generation on the left. Men in their thirties experienced what they consider to be the abandonment of women for feminism (at the end of the sixties). [These] men are incredibly angry with those women who were their peers for abandoning them. These men are negotiating their adulthood with the very men who sent them to war in Vietnam. They're saying, "OK, fellas, we can trade in power as well as you can, and here's our proof: you let us into your big, bad world of power and this is what we'll offer you. . . ." And what they're offering is pornography as an open commodity that has, as one of its benefits, the social control of women. The pictures everywhere of women being brutalized and tortured make women more intimidated, more afraid, more willing to compromise and more willing to accept the tyranny of sexual abuse because [they give women] a sense of powerlessness. With these pictures all around her, [a woman] feels there's no way that she can

fight back.

JC: You're saying that men who were the young radicals of the sixties are now attempting to atone for their past offenses against patriarchy — such as antiwar demonstrations and hippie "free love"?

AD: Yes. They're admitting, "Yes, we really fucked it up with the women. They went off on their own and they organized: there's a women's movement. Maybe you were right about some of the things that you said. But now we're offering you pornography and we think that this will help to control them." And I think that the right is changing and saying, "Yes, maybe they [the left] have a point."

JC: Do you feel that there's a difference between gay male and straight male pornography?

AD: I think that what they have in common is more significant than what's different about them. What they have in common is the power differential and the sadism of whoever is more powerful. What they also have in common is woman-hatred.

JC: Would you elaborate on that?

AD: In doing research for my book [a feminist analysis of pornography] I've found that in gay male pornography there is a special hatred of lesbians and a more generalized hatred of all women. Very often, women are depicted as prostitutes, as degraded and abject people. The expression in relation to lesbians and tend to be very sadistic and very competitive in terms of who (gay men or lesbians) is sexually superior. For instance: rich gay male traveling on a boat with some boys sees two lesbians making love on the beach, gets off the boat and beats the shit out of them. I wouldn't mention this episode now unless I'd read many others with the same motif. . . . What I've found is gay male outrage. . . . that there are women who dislike male sexuality in any form.

JC: Certainly not all gay men seek out S&M sexual encounters, yet you say that sadism is omnipresent in all gay male pornography. . . .

AD: Part of the male sensibility, regardless of who the so-called object is, is a relationship of power defined as the right to inflict pain. In the center of that sensibility is the idea which is explicated by philosophers of sexuality on every front: that cruelty is in itself erotic. In male sexuality philosophy, what we see is the holy trinity of sex, violence and death. That's what men talk about in all of the works about sex. Nothing expresses more fundamentally the male sexual ethic.

Another thing that pornography has in common for all males, regardless of their sexual orientation, is the fetishizing of the body or parts of the body, the objectification of human beings, that is, turning human beings into objects that can be used, and perceiving and experiencing that objectification as erotic and sensual rather than as the antithesis of eroticism.

JC: Then you see the erotic and the pornographic as antithetical?

AD: I wouldn't get involved in making a definition for one reason: men have controlled all of the language around sexuality for a very long time and in the male vocabulary, "erotic" is a sort of highfalutin word for pornography. Arty pornography is called "erotica" in the male vocabulary.

. . . What I'm concerned about illuminating is "what is pornography," not "what is erotica." Now, to some people that may sound like an evasion, but from my point of view the evasion is in talking about erotica — which is virtually non-existent — and *not* talking about pornography, a \$4 billion business in women and children's bodies.

Yes, I've seen [images made by lesbians] that I thought were extremely illuminating and very beautiful and I would do everything I could to protect these — not just in terms of the state — the state probably wouldn't even notice them — but in terms of getting them funding, all the practical, realistic things that go into making real expression possible.

JC: Recently, many lesbian feminists have voiced their distrust for men in the gay movement. These women fear that, once gay rights are secured, gay men will not go on to challenge sex role stereotypes or relinquish their male privilege or fight for women's rights. If this happens, the lesbians who fought for gay rights will have thwarted themselves by having helped to enfranchise more men who oppress women. Do you regard gay men as ultimately the allies of feminists?

AD: Not as a class. I've met men, some of whom are gay, some of whom are straight, who have gone beyond their acculturated sexuality to really identify with women in a way that challenges basic notions about masculinity. For whatever reason, some men can understand the ways their sexuality limits them and hurts others. But, if they only perceive that it limits them and it doesn't matter to them how much much it hurts others, then they're not going to make any change. All this stuff that's based on, "Oh, look at how this is bad for men, too" that's not going to go very far. But there are some men who have a really deep understanding of what they have done to women in the course of their lives. And some of them are gay and some of them are straight.

JC: Many people believe that no one is ever spurred to change politically for altruistic reasons only, but you are convinced of the opposite. . . .?

AD: I wouldn't characterize it as altruism. There have always been people who, for whatever reason, cannot tolerate the cruelties of their class and who have betrayed their class. This is true of upper class people in a class-bound society as well as of white people in a racist society.

Now the question is: is the feminist ethic and the feminist sensibility capable of educating men beyond the small number who would probably be with us [women] anyway? That I don't know.

## . . . S&M . . .

JC: Do you think that lesbians who have S&M sex are superimposing behavior patterns that they learned as heterosexuals onto lesbian relationships? Or you think that S&M lesbians are expressing universally felt emotions that non-S&M lesbians are afraid to express?

AD: I think all women are sexually colonized. That means that one is possessed by the values of male supremacy, whether one's body is literally possessed by a male or not. I don't see there being utopian forms of sexuality participated in by some people and bad forms of sexuality participated in by all the politically incorrect people. What I believe is that all women act out sadomasochism in a hundred thousand different ways. . . .

I feel the one thing that's feminist is to take the responsibility to ask, "What is the meaning of my sexuality?" This is the feminist process and it is a revolutionary process because it goes right to the roots of sexuality. It doesn't ask, "What did you do last night in bed?" It asks "How much are you willing to know about the meaning of what you did last night in bed?"

What I don't like about lesbian sadists (they are the ones who have been speaking out) is their very static ideology: "This is what we do and it is the best and we're tired of you not liking it." The question is not whether or not people like it, because everybody has a right to like it or not to like it. The question is, "What does it mean?"

. . . Sexuality is a very strong drive. When someone has a drive to be beaten, when someone has a drive to beat and humiliate someone, the question must be asked: "Why?"

JC: Many S&M lesbians have stated that they fully understand what feminists are saying about S&M being inherent in heterosexuality, but that they have unlearned what they were taught as heterosexual women and now freely choose to practice sadomasochism.

AD: I don't know a woman, regardless of her sexuality, who doesn't use this argument to defend it: "I understand what you're talking about, but this is my choice and I know the meaning of my choice and this is freedom." And, "Yes, I'm having my 12th child and that's exactly what I want," and "Yes, I'm being beaten up by my lesbian lover tonight, and that's exactly what I want," or "Yes, I spent the last bit of the wages on S&M equipment and that's exactly what I want." What I'm saying is that I see this as part of a continuum; I don't see lesbian practitioners of S&M as being any different from anyone — not in terms of their sexuality and not in terms of how they defend their sexuality.

To the extent that they believe what they're saying, they're deluding themselves. You can't say that in one situation (S&M) is freedom and in another situation it's servitude. You can't say that you understand the basic sadomasochistic rituals of this society and that you participate in them and that therefore you are free of them and they have nothing to do with you. I think they have to face the part of the system that they uphold. I think they are refusing to.

JC: Looking back at the '70s, I realize that the feminist and gay movements have effected considerable changes in just one decade. For instance, many lesbians who are young today take for granted a degree of openness about their loving women that was not possible prior to 1970, prior to the growth of our visible numbers into communities in which we can move more freely and into coalitions which have secured for us some clout. Reviewing the successes and the failures of the feminist movement in the last decade leaves me wondering what we will accomplish in the next — in terms of a more comprehensive understanding of patriarchy and the "isms" which maintain it (racism, heterosexism, classism. . . ) and in terms of the political gains that women of 1990 will take for granted. In what areas, if any, do you expect the feminist movement will make progress in the '80s?

AD: We're not going to have solved the problem of pornography, but the situation of women who are opposed to pornography in the women's movement will not be as tenuous and conflict ridden as it is now. Five years ago, to be opposed to pornography was to be a virtual exile. . . . Women in the feminist movement had a very programmatic civil liberties mentality — as I myself did before *Snuff*. That programmatic "First Amendment absolutism" has now given way because it doesn't make any sense for women to have that point of view.

Still, there is a segment of the women's movement that will characterize women like myself as being anything from fascists to prudes, using all the male words. Of course, women are very deeply concerned about freedom of speech because we don't have any. We long for it; we desire it more than anything — except for freedom of movement, which we actually may desire even more.

. . . I don't know how far we'll come with respect to racism, or anti-semitism. I think that economically things will be worse by the end of the 1980s for all women and that will probably deepen the traditional schisms. I also think we're going to be faced in the 1980s with a problem which we are not at all ready to deal with: genetic engineering. Male control of reproduction in the laboratory has incredible implications for women. Possibly genocide. When women are no longer needed to bear children, they will be easily dispensed with. That's my greatest fear about this decade.



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# Between the Lines

## Raising Our Expectations

By Lesbian and Gay Media Advocates (LAGMA)

Consider these examples of media coverage of gay people:

- Commenting on the case of Aaron Fricke, the Rhode Island gay youth who was successful in winning the right to take another male to his senior prom, an announcer on WRKO (Boston) radio quipped: "The only problem is, now they can't decide who is going to wear the corsage."

- In their coverage of the Gay Town Meeting on June 25, WNAC-TV (The Boston CBS affiliate) began their story with "At the so-called Gay Town Meeting . . ." They then went on to equate gayness with violence, focusing solely on the recent murders of gay men, to the exclusion of the broader purpose of the meeting (a celebration of gay pride).

- In his column in the Boston *Herald American* (a Hearst newspaper), Dennis Hamill suggested that Boston's gay community is receiving "special treatment" because we have a city-paid liaison in the mayor's office and hold gay town meetings. In estimating that there are 75,000 homosexuals in the Boston area, Hamill said: "If there were that many organized necrophiliacs voting in the city, some pol would probably present a platform that would throw the graveyards open for public exhumations."

- Both NBC's Jessica Savitch and CBS's Harry Reasoner recently choked on the word "HO-MO-Sexual," in a way which made it seem that even the word is dirty.

LEARN TO EXPECT MORE!!!  
To raise the media's expectations, we first must raise our own. Many

of us have gone for years expecting no coverage, let alone accurate coverage, of our issues. And that's just what we've gotten — poor, inaccurate, or non-existent coverage.

Let us protest against the unconscionable reporting that would not be tolerated were it aimed at any other minority. Shrugging, letting it pass, expecting no more, internalizing self-hatred; these do *not* have to be our responses. Pick up the phone (or send a postcard or letter) and let the station or newspaper know that you, as a consumer, find their comments offensive and that you will not tolerate it. Now, because of a recent Federal Communications Commission ruling (see below), it is likely that stations are going to take our reactions more seriously.

We may think of the media as authorities, but in fact *they* are viewers and listeners too. Their responsibility is to view our lives, listen to what we have to say, and then present what they see and hear — accurately and fairly — to their audience. When they misperceive our lives we can't be intimidated by their "power"; we must let them know they have erred.

\*\*\*  
The Federal Communications Commission (FCC) has recently ruled that lesbians and gay men must be included among the various other community groups whose needs must be ascertained and met by radio and TV. When a station announces "We have been granted a license by the FCC . . . our files are open to the public," etc., they are talking about files of viewer responses. These must show whether the various local groups are satisfied with the sta-

tion's responses to their concerns. Otherwise, the FCC has grounds not to renew a local station's license.

This is a critical ruling for us, the first to give any recourse in regard to prejudicial coverage. However, this ruling won't mean a thing unless we register our protests and praises. Only if the files are full of our reactions (both positive and negative) can the FCC judge whether a particular station is complying with the ruling.

Stations also fulfill their community ascertainment responsibilities by conducting interviews with representatives or leaders of community groups. This is another way that lesbians and gays can have input into the media and help to assure fair and accurate coverage. (More on ascertainment in a future column . . .)

The FCC ruling applies only to local stations, and *not* to the networks. It is therefore crucial that we respond to the local affiliates.

\*\*\*  
**The Continuing Saga of CBS's "Gay Power, Gay Politics" . . .**

CBS responded to most personal letters of protest with a form letter (like the one LAGMA received, printed in *Community Voices*, GCN Vol. 7, No. 45). LAGMA finally elicited a personal reply from CBS management (*Community Voices*, GCN Vol. 7, No. 49), in which they stated that they still "stand by" their program, and feel "no obligation to publicize (our) reactions." CBS's followup show, "It's Your Turn," served only to reinforce the Special's original bias.

LAGMA has collected over 2000 signatures on a petition pro-

testing the program. The petitions will be forwarded to local CBS affiliates, and to the National Gay Task Force, which has instituted a News Council complaint against CBS. If the News Council finds the complaint valid, it will censure CBS news, seriously undermining CBS's stature in the news community.

If you haven't already done so, write to your local CBS affiliate now. Three sentences on a postcard with your name and address will do. If you can, send a copy of your letter (and any response) to LAGMA (c/o GCN) for our archives.

\*\*\*  
People who were upset by the poor and otherwise biased coverage of the gay and lesbian March on Washington last fall may be amused by the following from the June, 1980 issue of *Christ for the Nations* (CFN).

In reporting on the Washington for Jesus march and rally, CFN first of all disliked what they viewed as a slighting of their numbers. CFN had counted the crowd at 600,000 to 1,000,000, while "Photographers for the news media who took pictures early in the day reported smaller numbers." Indeed, the *New York Times*, the *Boston Globe*, and *Christianity Today* and other media reported figures of 200,000.

CFN said it was tragic that the press and TV gave the rally so little space: "Had it been a homosexual or pro-abortion rally, it would no doubt have had wide coverage."

(Thanks, and a tip o' the LAGMA hat to Joey, a reader who sent us this article.)

**ZINGERS:**  
• MEDIA ADVOCACY WORKS!

Last year, there was no coverage of Boston's Lesbian/Gay Pride Week in the *Boston Globe*. This year, events were listed, several articles about the gay/lesbian community appeared, and the march and rally got front page coverage which was reasonably fair and accurate. If you've noticed some changes in the *Globe*, let them know in a letter to the editor (send to: Letters to the Editor, *Boston Globe*, Boston, MA, 02107). The *Globe* has improved its coverage of lesbian and gay issues, but they still have a ways to go. We must continue to encourage forward movement.

- If you saw Denis Hamill's inflammatory column in the June 25 *Boston Herald American*, write to express your outrage (address of the Herald is Letters to the Editor, *Boston Herald American*, 500 Harrison Avenue, Boston, MA, 02106). Let the *Herald* know that this blatant bigotry is absolutely unacceptable. (A detailed analysis of Hamill's column is forthcoming in a future "Between the Lines").

- Boston's channel 56 (WLVI-TV) is planning a week of coverage of a variety of lesbian and gay issues on their "New England Today" morning talk show (10:30-11:00 am) to be moderated by Barbara Slater. Watch for it in late August, and let them know, by phone or mail, your reaction.

- TV evangelist James Robison (whose weekly television program was cancelled temporarily last year because of Robison's anti-gay remarks) has recently been using material from the CBS Special Report "Gay Power, Gay Politics" as evidence of how horrible gay people really are.

# Thanks for 7 years of community service

# Buddies



## Art

Boston Sits Down to *The Dinner Party*

## The Dinner Party

An exhibition conceived  
by Judy Chicago and  
executed by her in coopera-  
tion with a working commu-  
nity of women and men.

At the Boston Center for the  
Arts, 539 Tremont St. Boston.  
Daily 10 a.m.-10 p.m.  
Admission \$2.50, Free Sunday  
5 p.m.-10p.m.

By Alice T. Friedman

The exhibition of "The Dinner Party" at the Cyclorama in the Boston Center for the Arts is an important event for Boston. The visual arts, unlike music, have largely remained outside of the mainstream of women's culture, but in this multi-media celebration of women's experiences and struggles there is an opportunity to become involved with women's art and history through sculpture, needlework and painting. Conceived and designed by Judy Chicago, the piece consists of a large triangular table set with 39 painted porcelain plates, goblets and flatware on cloth runners. Each plate represents a woman from history or mythology, and each runner is decorated with needlework contemporary with the period in which she lived. The "Heritage Floor" on which the table rests is made of over 2300 triangular porcelain tiles inscribed with the names of 999 women from history. The work took nearly five years to create, and the process of installing it in Boston involved many local volunteers. Thus it brings together not only the women symbolically represented at the table and on the floor, but living artists, historians, and most important, viewers of



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Susan Fleischmann

"The Dinner Party" as well.

Local interest preceded its arrival here. For many people, the illustrated catalogue and description (reviewed in GCN Vol. 7, No. 23) provided the first contact with Chicago's imagery and with the wealth of historical information contained in the work. The book also made people aware of the considerable difficulties involved in working cooperatively on a project of this kind. Like *Through the Flower*, Chicago's autobiography, the catalogue describes the hostility to women's art

among the powers of the art world, as well as the struggles of women artists. This hostility, coupled with apathy and neglect, was experienced first hand by the women who worked in Boston to bring the piece to the public. For months, members of the Boston Women's Art Alliance have dedicated themselves to publicizing "The Dinner Party" through lectures and workshops, fundraising, finding a space and enlisting volunteers. Seeing "The Dinner Party" so beautifully exhibited here is a thrilling experience for



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Susan Fleischmann

anyone, but for those involved it is a triumph.

The Cyclorama building, erected in the 1880s to house a 360° mural commemorating the Civil War, is an ideal space in which to view "The Dinner Party." Transformed from a dingy skylit hall into a darkened sanctuary for this exhibition, the huge circular room is entered via a steep flight of steps from the street entrance. Gradually, six tapestry banners in black, white and red appear hanging high above in the entryway. These are inscribed with fragments of verse

introducing the viewer to the vision embodied in the piece: "And She Gathered All before Her/ And She made for them A Sign to See/ And low They saw a Vision/ From this day forth Like to like in All things/ And then all that divided them merged/ And then Everywhere was Eden Once Again." From here one enters a smaller area enclosed by hanging partitions of black cloth. In this inner private space is the triangular table set with plates and runners. Their bright colors and startling variety are particularly

## Random Lust

By Andrea F. Loewenstein  
with thanks to Gypsy and Eames  
(In the last episode, Jo Burke, our 'tuff' dyke hero enjoyed to the fullest the heady pleasures of San Francisco, while still, in her marshmallow heart of hearts, mourning the loss of Vanessa, her unhappily married heartthrob.)

It was with a feeling of the dimmest greyish olive-green melancholia that Jo Burke set feet once more on her native Bostonian soil. It was early summer, the time of first roses, soon withered on the petal, the time of the uncaging of the schoolchildren, and the time of gay pride, now but an eight-letter dirtyword as far as Jo was concerned! For though, as she walked with her sturdy immutable stride, shoulder bag swinging, she might have posed as an advertisement for this slogan, yet in her heart she snorted sadly, 'Gay Pride, shmidie! What has it ever done for me, that's what I'd like to know!' As she strode through the commons and gardens it seemed to her that life itself, in all its mutations and commutations, was promenading itself before her very eyes. Beneath park benches drunks sprawled, their ajar mouths revealing loathsome teeth indeed, who were once some mother's child! And children still dewy-cheeked and mild-toothed around the edges, eagerly bent on the destruction of the maximum brain cells per capital, snorted, licked and interjected the dread "Devil's Dandruff," newest arrival on the drug market. As, in the Gardens, the swan boats paddled on their stately journey while mounted rapaciously on these birdbacks, young mothers, their eyes squirming with delight, whispered tender words to their cublets, who demanded in shrill

avuncular voices, "Gimme a hot dog, Mommy!" Stopping on the footbridge, Jo's dusky eye alighted on one round and rosy woman, affixed by the hand to a short stubby girlchild. (And now, before her very mind's eyes, the swanboat the two cherubino rode was hijacked! For the swart collegeboy who pedaled so energetically was none other than a neo-nazi fascist woman-mutilator! Who with one swift leap from the bridgetop Jo immediately dismantled, sweeping mother and child, (new in town, homeless orphans both) under her tender wing and bringing them home with her.)

Which home, all fantasies apart, was dank and nasty when she got there. Three pieces of mail awaited her: An advertisement for "New Commodious SMOOTHERS, the answer to the young mothers' dreams! Five-layered wetness protection!"; A letter reading:

"Dear Mrs Burke:

You and your family have been chosen as the recipients of a five-day cruise of Disney World's famous Goon Lagoon"; And a notice from the phone company advising her that as of last Wednesday her phone was due to be dismantled.

Cursing sadly, Jo mounted to her loft-bed, when something swooped, squealing vampirically at her head! It was none other than an enraged mother bat which had nested during Jo's absence upon her pillow! Indeed, in a squalid mess of feathers and baby-bat-shit there squirmed three tiny and repulsive pinkish grey horny winged creatures, for this animal mother had laid her eggs on Jo's head's very resting place.

Too disgruntled to do other

than deposit the young family on the fire escape, soiled pillow and all, Jo now shrugged out of her clothes and crawled beneath clean sheets. For she lacked even the vim and vigour to put on a cheering record, or avail herself of a bite to eat. Tomorrow, yes, the computer would once more claim her as its own; tomorrow, yes, she would resume her meaningless existence complete with mask. But tonight, no tonight she had laid it on the night table beside her whereit whimpered angrily. Yes — tonight, Jo Burke, fearless rescuer of wimmin, lascivious and lustful frequenter of the San Francisco baths, bold imbibor of mushrooms — alas, yes, tonight Jo Burke lay, great tears splashing her cheek, as naked and defenseless as a new-born pink and grey horny-winged bat itself.

It was at this doleful moment that a knock sounded on the door! Jo swore to herself not to answer it, for it was easy to predict her visitor's aim. "Jo" Louisa would wail, "Could you jump my car for me? Last time all you had to do was look at it, and it came!" Or Wildebeste, "Could you lend me a hand with my refrigerator, Jo? I don't like to ask a man, of course, and you're so strong!" Or perhaps Ned and Eric or LaFlora and Fern had had another altercation, and a calming hand was needed, ("Your touch is so steady, Jo"). Or perhaps a few quick stitches or a splint, and a lift to the emergency ward ("Why call an ambulance when you're around, Jo?"). For truly competent beings are, alas, rare in this modern world of ours, and those of you who possess such exemplary skills would do best to floss them over, lest you too, like our hero, become the fix-it-person of

your community!

But the knocks did not cease, and snorting back the moisture from nose and eyes, Jo now wrapped a blanket around her and trailed pitifully to the door where she whispered (for the excess of tears had swallowed her voice) "Yeah?" "Oh Jo" came the answer. "Oh Jo, Jo, Jo, Jo . . ." And now did our hero indeed throw open the door in one glad burst, receiving a warm vibratous bundle of woman in her arms. Who repeated, like a dear but stuck record the one syllable of her own name. "Jo . . . (et-cetera)"

"Why Jo, darling, what's the matter, you've been crying!" sympatheticked Vanessa, as soon as she had detached herself enough to notice the tell-tale signs. "My darling, I came Just In Time! Where have you been?" And without another word of ado, she began bustling around the apartment. With a few quick movements (For our Vanessa too, has her skills; let us not undervalue her) she had restored both air and light, as well as producing two twinkling loaves of crusty brown bread and a small pot of chicken soup with matzoh balls. "I'm sorry" she apologized, carrying the tray to Jo where she still reclined in the loft bed. "There was nothing to work with."

After the food had been consumed another hunger cried out in both their souls. And now, wordless, they turned to each other, and all differences and anger thrown away, they proceeded to devour and consume one another as, flesh to flesh, they burrowed against, alongside, and into, the depth of one another's sweetness.

It was more than three hours later, when lying on the softest and warmest mattress she had ever known, head buried between the twin mounds of delight, that Jo heard the following story.

"Oh Jo, after I left you the last time, how could I ever go back to the old ways? It was as if I had tasted a fruit so amazing and different it made everything else I'd ever known taste like asbestos-sprayed cardboard! Oh Jo, I was just waiting to come to you, I was just going through the motions of living when I found (Oh Jo—) that I was pregnant! I came straight here, of course, to tell you, but you were gone. And then I waited all night for Tom to come home and he never did. So I went to work and got sick, morning sickness you know, and I came home early and — oh Jo, if you tried for a million years you could never guess what I found in my bed! "A bat's nest?" guessed Jo, helpfully interposing on the basis of personal experience.

"Oh Jo, you're so poetic!" mooned Vanessa. "But it was more like a rat's nest! Oh Jo, it was Tom, Tom and some — some boy, Jo, his voice hadn't even changed yet, I thought it was a girl at first, when he screamed. And they were — they were —" "It's alright, love" Jo reassured her. "Let's just say they were — intimate. Even as we," she reminded Vanessa gently. "Oh no, no, not like we" Vanessa refused. "Don't you see, it was in my bed. And then I was, pregnant. Jo, it was like my whole life revolved before my eyes and what it was, it was like some scene in a bad movie! Not even an artsy, French movie, don't you see, a low-budget Hollywood one!" At this she wept quietly while Jo held her. "At



vivid against the dark background, and this impression is enhanced by strong spotlights on the piece.

For most people this first view of "The Dinner Party" is a shock. The plates are larger (14 inches) than one imagines from the color illustrations in the catalogue, and they vary in three-dimensionality from the completely flat painted surfaces of the early goddess's plates — with which the progression around the table begins — to the sculptural relief of the Susan B. Anthony plate or that of Margaret Sanger, muscular and resplendent in dark red. The flat dinner plates, with their lustrous iridescent surfaces, act as a standard against which the viewer can measure women's struggles in history — the plates rise higher and become more rounded in periods of relative independence and sink down again in times of oppression. Because of the triangular shape of the table, the earliest women are seated close to those of the twentieth century, and it is at this corner that one enters the exhibition area: The Primordial Goddess, described by Chicago as "the Primal Vagina — her center, dark and molten" — is next to Georgia O'Keefe, whose domed image of pale pinks and purples is raised higher than any on the table. Rather obvious contrasts such as this are both visually and intellectually stimulating, but the piece is filled with many more subtle surprises of symbolism or intricate technique (particularly in the needlework) that continually delight the viewer.

If anything, the focus is on detail as one proceeds around the table. The route takes time, as each plate and runner asks to be studied carefully. The catalogue and printed handout describe the significance of each woman repre-

sented, and the recorded tour, an explanation of the piece by Chicago herself, gives more fascinating insights into the imagery and colors with which she works. Plan to spend a couple of hours at the exhibition; take advantage of the frequent showings of the film *Right Out of History* about the making of "The Dinner Party," and the lecture series on women's art and history which runs for the duration of the exhibition. At the opening July 3rd there was a long line just to get into the area which the table is on view and everyone waited. Most art openings are just a good excuse for a party, but at this one the attention was more on the symbolic party than on anything else. It is a pleasure to see women in places of honor, and to learn about lives that have been written out of history. In contrast to the Last Supper, at which only 13 men were present, Chicago's work is an assemblage of thousands of women, some famous, some anonymous. This dinner party is, as Chicago says, a re-interpretation of the Last Supper from "the point of view of women, who, throughout history, have prepared the meals and set the table."

The rush of enthusiasm that one feels at first seeing the work is dulled by the realization that there is only one black woman, only one native American and one lesbian among the 39 guests (it's a bit like a liberal country club or a professional women's organization). Sojourner Truth is represented in a beautiful plate that recalls African masks and the stark geometry of traditional art; her image is flat, symbolizing the oppression of black women in America. On the Heritage Floor are the names of others — Bessie Smith, Zora Neale Hurston, Harriet Tubman — but more black women should

have been included around the table itself. Sacajawea, seen by many as a traitor to her people for guiding the white explorers Lewis and Clark across America and marrying a white man, is a strange choice. Her plate and runner, decorated with intricate beadwork and a cradle board, are fascinating, but here too there is a sense that too little has been done to commemorate non-white women.

The lesbian presence at the symbolic dinner and in the group of women who worked on the project is not acknowledged directly. This is presumably justified by a desire to equalize everyone who participates in the "Dinner Party" project, whether they are female or male, gay or straight. Chicago's personal goal is to make people aware of women's art being done now and in the

past, and to create a working environment "where women as well as men can be free." Her politics are feminist but not radical; this makes "The Dinner Party" acceptable to a wide audience but leaves out the strong statements that many viewers, lesbians and gay men particularly, might have hoped for here.

This is a lot to ask of a work of art, of course. Much is said by the symbolic imagery of the plates that has never even been attempted on this scale before. The butterfly/vagina/flower motifs that are reinterpreted on each plate grow more beautiful each time the work is seen; one realizes how rarely this powerful female imagery is used in western art — no accident, of course. The taboos against women and their sexuality run deep in our culture, and thus

this art may seem threateningly "overdone" or "crude" at first. My guess is that most people end up loving "The Dinner Party," but like anything new and important it takes time, work and thought on the part of the viewer. One leaves the exhibition changed and deeply moved. It is particularly appropriate that the Cyclorama building, which housed the Boston Flower Market from 1923 to 1970, should now be filled with this wonderful garden of images of women, and that "The Dinner Party" corporation should call itself "Through the Flower." This exhibition truly transforms this space, and everyone it reaches, helping us to learn, to change, to improve our understanding of history.

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least it could have been a high-budget Hollywood one! But anyway, it's all for the best because I was planning to leave anyway, and now I have this perfect reason, and maybe I can even get child support . . ." Vanessa stopped short, biting her lips. "That is, if I go ahead and . . . I mean, Jo, I can't stay with him anymore. Do you think . . . I mean, is there room . . . here? And what do you think we should do about . . . about . . . our baby girl?"

(Once again we ask last week's questions, none of which were answered this week.)

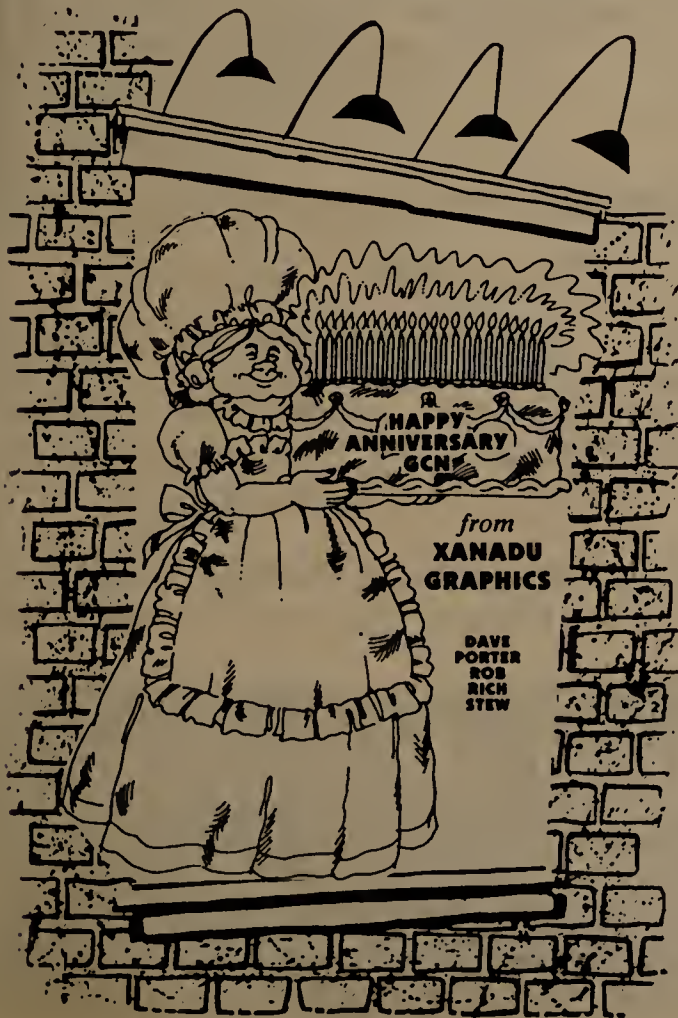
Will Vanessa realize the woman in her life is really her?

Will Jo accept the role assigned to her?

Will the two of them buy land and settle into neat nuclear monogamy sending their baby girl to the best private schools?

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Tune in in two weeks to Random Lust to find the answer to these and other questions.



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# Cookie Jones

By Jennifer Camper

**TUESDAY** I began tracking down Adrienne's friends. The first was T.J. Lee, a nurse who moonlighted as a boxer. She was a knockout in more ways than one. I CAN'T TELL YOU MUCH—ADRIENNE AND I HAVE ONLY KNOWN EACH OTHER A MONTH. I CAN'T IMAGINE HER IN TROUBLE—SHE'S SO...WHOLE SOME

DID SHE SEEM WORRIED ABOUT ANYTHING OR AFRAID?

NO—NOTHING EXCEPT THOSE NOTES THAT SHE & SONIA WERE GETTING AT THE BAR. THOSE REALLY MADE HER ANGRY. SHE ALWAYS BITCHED ABOUT FINDING OUT WHO WAS WRITING THEM.

NOT THAT I KNOW OF. BUT LET ME KNOW WHEN YOU FIND HER 'CAUSE SHE RANG UP ONE HELL OF A PHONE BILL. SHE'S A FOX, BUT NOT THAT FOXY...

DID SHE DO ANYTHING ABOUT THE NOTES?

All I got out of my visit was a copy of the phone bill and a damp crotch, but either could lead to something else. Next on the list was the owner of The Back Door, a men's club not known for subtlety.

ADRIENNE AND I'D TALK BUSINESS MOSTLY. SHE AND SONIA HELPED ME A LOT WHEN I FIRST OPENED OTHERWISE—I CAN'T HELP YOU MUCH—SORRY—

But just as I was leaving... OH—BY THE WAY—YOU'RE A GUMSHOE... WHAT CAN A PERSON DO ABOUT ANONYMOUS THREATS IN THE MAIL?

I KEEP GETTING THESE OBNOXIOUS NOTES...

**WHAT?!**

MORE LETTERS, THE SAME DRIVE. THAT SONIA HAD SHOWN ME, WHAT—OR WHO—WAS BEHIND THIS? I HOPED THAT THE TWISTED AUTHOR OF THESE MESSAGES WOULD BE SATISFIED WITH PEN AND INK, BUT I HAD THE FEELING THAT SUCH CONFUSED ANGER MIGHT NEED A LARGER OUTLET. I WAS SOON TO DISCOVER THAT MY HUNCH WAS RIGHT...

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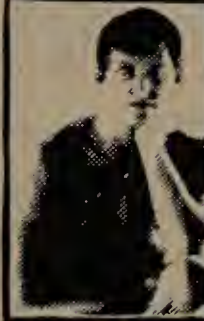
A letter from your

# Buddies

Kids, I've been so busy trying to keep **Buddies** open that I haven't had time to write a letter. Fill you in on the gossip next week.

Love,  
Jack

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# Quick Gay Guide

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

BAGALS (Boston Area Lasbian and Gay Schoolworkers)	
P.O. Box 176, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	227-6167
Boston Asian Gay Men & Lasblens	
c/o Glad Day Bookshop, 22 Bromfield St.	
Boston, 02108	542-0114
Boston Lesbien & Gey History Project	
285 Harvard St. #102, Cambridge 02139	
Chiltarn Mountain Club	227-6167
Box 104, 104 Cherlas St., Boston 02114	
Clearspaca, Box 119, 104 Cherlas St. Boston 02114	
Committee for Gay Youth,	
GCN Box 10GY, 22 Bromfield St. 02108	266-6103
El Comite Latino de lesbianes y homosaxuals de Boston	
P.O. Box 365, Cambrldge, 02139	354-1755
Frenz & Luvvers Assoc., P.O. Box 814, Boston 02123	
Gay Speakers Bureau, P.O. Box 2232,	
Boston 02107	354-0133
Gay Recreational Activities Committee	
(GRAC), c/o GCN Box 8000	262-9161
Lasblen and Gay Folkdancing	661-7223
c/o GCN Box Dee, 22 Bromfield St., Boston, MA 02108	
Lesblen end Gay Hotline (6-12pm, Mon.-Fri.)	428-9371
Older end Other Geys, c/o GCN, Box 1500,	
22 Bromfield St., Boston 02108	
Outreach Instituta, Box 368, Kenmora St., 02215	277-3454
Parents of Geys	542-5188 (days), 426-9371 (nights)
Project Piece	267-9150
Tapestry Counseling Inc.,	
20 Sacramento St., Cembridga.	661-0248

### POLITICAL/LEGAL

BLAGMAR (Boston Lesbians end Gay Man	
Against the Right)	266-6103, 676-8768
B.U. Gey end Lasblen Legal Association	236-4710
B.U. Law School, 755 Comm. Ave.	
Cambridge Gay Politcal Caucus,	
P.O. Box 218, E. Cambrldge 02141	491-0968
Civil Liberties Union of Mass.	742-8020
GLAD (Gay end Lesbian Advocatas	
end Defenders), 2 Perk Sq.	426-1350
Harverd Committee on Gay end Lesbian Legal Issues	
Roscoe Pound Hell, Cambrldge, 02136	
Robln MacCormeck, Meyor's Office	725-4410
Mess Gey Politcal Caucus	
Box 179, 118 Mess. Ave. Boston 02115	242-3544
Netlonel Lawyers Guild, 595 Mass. Ava.,	
Cambridge 02139	542-5415, 542-6837

### STUDENT

Gey Peopla et BU, c/o Program Resources Office	
George Sharman Union, Boston University.	353-3646
Gay Academic Union of New England,	
P.O. Box 212, Boston 02101	661-6500
Gay/Lesblen Concern Group of Boston College	
P.O. Box L199, Chestnut Hill, MA 02187	
Gay People's Group, UMass/Boston	
(Harbor Campus), Bldg 1, 4th fl, Rm 178	267-1900x2169
Harverd-Redcliffe Gey Info.	495-5476
MIT Geys, Rm. 50-306	253-5440
Northeastern Gay Student Org., c/o Student	
Activities Office, 255 Eli Ctr.	
Tufts Gey Community, c/o Student	
Activities Office, Medford 02155	

### WOMEN

Aradie Counseling for Women, 520 Comm Ave	
(Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Daughters of Bilitis, 1151 Meas. Ave.,	
Cambridge 02138	661-3633
Gay Professional Women's Assn.,	
Box 308, Boston U Sta., Boston 02215	
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21 Bey St., Cambrldge	661-2537
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Woman's Community Health Center,	
639 Mess. Ava., Cambrldga	547-2302

### RELIGIOUS

Am Tikve, P.O. Box 11, Cambrldga, 02138	
Dignity, 355 Boylston St., Boston 02114	536-6518
Frlands (Quekar) for Lasblan and	
Gay Concerns	778-6377
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay Peopla	536-3788
Matropolitian Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

### MEDIA

Closat Spaca WCAS (740 AM)	492-6450
Eaplanade	767-1084
Feg Rag	661-7534
Gey Community News	426-4489
Gey Way Radio WBUR (90.9 FM)	353-2790
Good Gey Poets	266-6103
Hlt Pereda, 104 Charles St., Boston, 02114	658-6494
Lesblen and Gey Medle Advocetes	
c/o GCN, 22 Bromfield, 02108	426-9371
Musically Speaking WMBR (88.1 FM)	253-4000
Xenadu Graphics, 143 Albany, Camb. 02139	661-6975

### MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Fenwey Community Health Center	267-7573
Gey AIAnon (families of alcoholics)	843-5300
Gey Nursas' Alliance/Eest	
P.O. Box 673, Rendolph, MA 02368	
Gander Identity Service	864-8161
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mess Bay Counseling	
31 Channing St., Nawton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc.,	
739 Boylston St., Boston 02118	266-3444
Tufts Skin Cere Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040

### BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Woods, 188 Hampshire, Cambrldga 02139	678-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies (Cruise-Disco), 733 Boylston St.	262-2480
Chaps (Denln, Men), 27 Huntington Ave.	266-7776
Delivry Entrence (at the House Restaurant)	
12 Wilton St.	783-5701
Elbow Room, 100 Chendler (et Clarandon)	338-8447
Harry's Place (Dancing, Men), 45 Essex St.	338-8816
Herbie's Remrod Room (Leether, Men)	
1254 Boylston St.	247-0989
Jacques (Mixed, Dancing), 79 Broadway	338-9066
Napoleon Club (Man, Dancing Fri.-Sun.)	
52 Piedmont St.	338-7547
119 Merrimac (Bar)	
Paradise (Talking, Mostly Man)	
180 Mass. Ava. (Cambridge)	864-4130
Pleyland (Men, some Women), 21 Essex St.	338-7254
Prelude (Women), Dartmouth St.	
Saints (Women)	354-8807
Somewhere (Disco Dencing, Mostly Women)	
295 Franklin St.	423-7730
Sporter's Cafe (Men)	228 Cambrldge St.
Together (Disco Dancing, Mixed), 110 Boylston St.	426-0086
Club Boaton (Gey men's baths), 4 LaGrange St.	426-1451

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

Gay Hotlina	756-0730
Mess. Teechers Assoc./Gey Rights Caucus	
P.O. Box 75, New Selem 01355	
Montachusett Gey Allianca, Fitchburg	342-5117
North Shore Gey Alliance	
Box 806, Marblehaed, 01915	745-6966
Provincatown 24-Hour Drop-In Centar	487-0387
Survival Crisis Line	471-7100

### RELIGIOUS

Dignity Merrimack Valley	
P.O. Box 346, Lowell 08853	651-6711
MCC Worcester, 2 Wellington St.,	753-8360

### WOMEN

Everywoman's Canter, Box 949, 14 Centar	
St., Provincetown 02657 (4-6pm)	
Lasblan Support Group, Mercy Otis Werren Woman's	
Centar, 298 Main St., Hyennis 02601	771-6739
Naw Bedford Women's Clinic	999-1570
Origlns, Inc., A Women's Centar	
169 Boston St., Selem 01970	745-5873
The Woman's Bookstore, 1067 Mein, 01603	791-5127
Woman's Meating Housa, 69 Downing St. 01610	752-5905

### STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Studants	
South Campus, Student Union Rm 346	453-3804
Selem State Gey Tesk Forca	
Salam St. College, Selam 01970	745-0556 (ext. 209)

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

Berkshire County Gey Coalition, P.O. Box 1562, Pittsfield	
01201	
Gey Counseling Collective	
406F Student Union, UMass, Amharst	545-2645
Gey Men of Frenklin Cty., Box 771, Graenfield	
Help Line	664-6391, 664-6392
Together, Box 427, Forest Perk Sta., Springfield 01108	

### WOMEN

Common Women Club, 78 Masonic St.,	
Northampton 01060	584-4580
Evarywoman's Centar, Amharst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gey Women's Caucus, Amharst	545-3438
Naw Alaxendria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Woman's Centar	545-0626
Woman's Medle Project (WMUA, 91.1FM)	545-2676
Womanofrya Books	586-6445

### RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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### STUDENT

Lasblan Union, 920 Campus Centar,	
UMass, Amherst 01003	545-3438
Peopla's Gay Alliance, RSO 368 Student	
Union, UMass, Amherst, 01002	545-0154
Williams Gay Paoplas Union	
S.U. Box 3212, Williams College, Williamstown 01267	

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

Conn. Gay Tesk Forca, P.O. Box 1139,	
New Haven 08505	436-8945
Gay Switchboard, Hartford, M-F 11-2 pm,	
6-11 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven,	
P.O. Box 72, 06501	
M-F 8-11 pm	624-6829
Gay Youth	624-6829
George W. Henry Foundation (counseling),	
45 Church St., Hartford 06103	522-2646
Graatar Hartford Lesbian & Gay Teskforca	249-7691
Instituta of Social Ethics/Gay Natlonel Archives,	
One Gold St., Sulte 22-BC, Hartford 06103	547-1281
NAMBLA/CT	624-6829

### WOMEN

Gay Women's Collectiva, c/o Woman's Center,	
Box U-116, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective,	522-2763
214 Laurel St., Hartford 06105	747-5451
Lesblan Rap, Naw Heven, 148 Orange St.,	
New Haven 06510	436-0645
Shorallnewoman	481-3575
Women's Centar, Hartford, 57 Pratt St.,	
Rm 301, Hartford 08103	525-2382
Women's Cantar, Manchester Community	
College, P.O. Box 514, Manchester, 06040	646-4900
Women's Cantar, UConn, Box U-118,	
Storrs 06826	486-4738
Woman's Centar, Wasleyan, Box WW,	
Wesleyan Ste., Middletown 06457	347-9411
Women's Liberation Cantar, New Haven,	
146 Oranga St., New Haven 06510	436-0645

### STUDENT

Eros, Gay Studants et Trinity Collega	
c/o Cheplein's Office, Hartford 08106	527-3151
Gay Alliance et Yale,	
P.O. Box 2031, Yale Sta., Naw Hevan 06520	436-8945
Gay Alliance, UConn, Box U-8, Storrs, 06266	486-2273
Gay Alliance, Wesleyan, c/o Women's Cantar,	
Box WW, Wesleyan Ste., Middletown, 06457	347-9411
Gay and Lasblan Alliance, So. Conn. St. Collage,	
386 Sharman Ave., New Haven 08511	865-2802
Gay Community, Conn. College	
P.O. Box 1295, New London 08320	442-1807
Lesblans, Waslayan, c/o Women's Cantar,	
Box WW, Waslayan St., Middletown 08457	347-9411
Yalesblens, P.O. Box 2031, Yele Sta.,	
New Heven 08520	436-8945

### RELIGIOUS

Dignity/Fairfield County,	
P.O.Box 348, Balden Sta. Norwelk, 06850	
Dignity/Hertford, P.O. Box 72, Hartford 08141	233-8325
Dignity/New Heven, P.O. Box 285,	
Wast Haven 06518	436-8945
Integrity/Hertford, P.O. Box 3681,	
Central Sta., Hertford 06103	522-2646
Integrity/New Heven, P.O. Box 1777,	
New Haven 06507	767-1516
MCC/Hartford, P.O. Box 514, Hertford 08101	232-5110
MCC/New Haven, P.O. Box 1273,	
New Haven 06505	777-9808

### MEDICAL/COUNSELING

Gey AA (Danbury)	748-5341
Gey Health Workers et YNHH,	
Box 2031, Yale St., New Haven, 06520	436-8354
Moonaed (counseling)	727-0379

## Rhode Island (401)

### INFORMATION/SERVICE/SOCIAL

Gay Halp Lina	751-3322
Gay Community Services of R.I.,	728-9269
Box 6563, Providence 02940	728-6023

### MEDICAL/COUNSELING

Providence Gay Group of AA	331-2047
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### WOMEN

Gay Woman of Brown, c/o Sarah Doyle Woman's Centar,	
186 Meeting St., Providence, 02912	863-2169
Lesblan Feminist Union, Serah Doyle Centar	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gey Woman Over 25	
Box 755, Pawtucket 02860	942-5368

### STUDENT

Brown/RISD Gay Studants, Box 49, Brown U.,	
Providence 02912	663-3062

### RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02861	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Miniatry (terminally ill, egad end	
hendcapped), Rev. Michael Nordstrom	272-8482

## New Hampshire (603)

### INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Plaesant St., Concord 03301	
Nashua Araa Geys, P.O.Box 3472,	
Nashue 03061	Peul 888-1305
NH Coalition of Lesbians & Gey Man	
Box 521, Concord 03301	228-8049
NH Lambda, Box 1043, Concord 03301; Concord	224-3785,
431-1541; Keene 399-4927; Nashua 889-1416	
Speakers Bureau, Box 521, Concord 03301;	
Box 3472, Neshue 03061	

### MEN

Central N.H. Men's Support Group	
31 Union St., Concord 03301	228-8049
Concord Bisexual Support Group, 67 Thorndika St.	
Conwey Arae Discussion Group, Box 211, Chocorue 03817	
Seacoast Gey Man, P.O. Box 221 Portsmouth 03801	

### WOMEN

Full Circle, monthly feminist news	
journal, P.O. Box 235, Contocook, NH 03229	
Leablan Feminist Collective, Box 47, Penacook	

### STUDENT

Dartmouth Gey Students' Assoc.	
Hlnmen Box 5057, Henovar 03755	

## Vermont (802)

### INFORMATION/SERVICE/SOCIAL

Southern Vermont Lesbians/Gay Men's	
Coalition, P.O. Box 1034, Brettleboro 05301	
Washington County Geys	
P.O. Box 1264, Montpellar 05602	223-6843

### WOMEN

Southern Vermont Women's Health Centar,	
187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236

### RELIGIOUS

Integrity, P.O. Box 11 Winooski, 05404	
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### STUDENT

Gay Hotline, U of VT	656-4173
Gay Student Union, U of VT,	
Burlington 05401, M-F, 7-9pm	656-4173
Gay People et Middlabury	
Box D58, Middlebury College, 05753	

## Maine (207)

### INFORMATION/SERVICE/SOCIAL

Center for Being, Alternativa Counseling Service	
Boothbay Harbor	633-5264
Down East Gay Alliance, Box 594 Bar Harbor 04609	
Gay Peoples Alliance	
92 Badford St., Portlend, 04103	760-4085

### MEDIA

Mainaly Gay, P.O. Box 4542, Portland 04112	
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### MEN/WOMEN

Northern Lambda Nord, P.O. Box 990, Carlbou, ME 04736	
Maine Lasblen Famlnists P.O. Box 125, Balfast, 04915	
Mldcoast Gey Men P.O. Box 57 Balfest, ME 04915	



# Calendar

## weekly events

### sundays

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St&Gov't Ctr.). Men and women. 2-4pm.

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Roller skating. Hatch Shell, Esplanade. Men and women. Call 282-9161 for info.

**Boston, MA** — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). 4:30-6pm. Info: 227-6167.

**Boston, MA** — Chiltern Running Club. Jogging and recing on the Esplanade. Sun. at 1, Mon, Wed, & Fri at 6. Info: 367-2776.

**Cambridge, MA** — Softball et Magazine Beach. 3pm. All women are invited. Info: 661-3633.

**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gaymen and women. 2:30pm.

**Greenfield, MA** — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

**Orleans, MA** — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

**New York, NY** — Lesbian Feminist Liberation. Women's discussion. Women's Center, 243 W. 20th St. 691-5460. 3pm.

**New York, NY** — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

**New York, NY** — Dyke Anarchists meet. 339 Lafayette St., 7pm.

**New York, NY** — Gay People in Health Care. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave. and 12th St., Room 207. 7:30pm. 499-1453. (Mon-Fri, 6-10pm).

**Concord, NH** — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Statewide political action group. Info: 228-8049.

**Philadelphia, PA** — Gay Coffeehouse, 326 Kater St. 4-8pm. For info on other activities call WA2-1623 or 928-1919.

**Bedford, MA** — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336, or Joe 897-7813. All invited.

**New York, NY** — Comité Homosexual Latinoamericano. 7pm. 433 E. 6th St. Apt. 5R. Info: 786-2893.

### mondays

**Cambridge, MA** — Gay Light Support Group for women 14-21. Cambridge Women's Center, 46 Pleasant St. Info: 354-8807.

**Brookline, MA** — Discussion group including gay and bisexual men and women. New members welcome. 7:30-9:30pm. Info: 731-6619.

**Cambridge, MA** — Self-defense classes offered by Amanda/People's Security at Martin Luther King School. 7-9pm. Write for info to: P.O. Box 114, Auburndale, MA 02168.

**Cambridge, MA** — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 48 Pleasant. 354-8807. 7-10pm.

**Brattleboro, VT** — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

**Morristown, NJ** — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2565.)

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul, 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

**New York, NY** — Lesbian Feminist Liberation Meeting. Women's Center, 243 W. 20th St. 691-5460. 7:30pm.

**New York, NY** — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 9th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

**New York, NY** — WBAI (99.5FM) The Lesbian Show. 10pm. 279-0707.

**New York, NY** — NY Gay Community Marching Band. Rehearsal. 7-10pm at Medusa's Revenge, 10 Bleecker St. Info: 864-1700, x709. Musicians, twirlers, etc. No auditions.

**New York, NY** — NYC Gaymen's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 691-3414. All men welcome.

### tuesdays

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 681-3633 for info on all DOB activities.

**Boston, MA** — GayWay (WBUR 90.9FM) Weekly radio program featuring interviews, news, current events and music. 8:30pm.

**Hartford, CT** — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

### wednesdays

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Our advocacy is growing. Join us. Call 426-9371. (M-F, 6pm-midnight) for info.

**Boston, MA** — OUT HERE! Rap group organized by and for lesbian and gay youth 14 to 21. Info: 266-6103.

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St&Gov't Ctr.). Men and women. 8-10pm.

**New York, NY** — WBAI (99.5FM) Gay Rap. 279-0707.

**New York, NY** — Chelsea Gay Association. Meets 1st Wednesday of the month. Coffeehouse. Cell 691-0057 for info.

### thursdays

**Boston, MA** — GCN proofreading and layout (basically cutting and peeling with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

### 18 fri

**Boston, MA** — GCN VOLUNTEER NIGHT FOR SENDING OUT THE PAPER. SEE FRIDAYS ABOVE FOR DETAILS.

**Boston, MA** — Gay Petrol needs volunteers to help stop violence against gays in the Fenway Victory Garden. Info: 266-3780 or 367-1394.

**Boston, MA** — Benefit/Boogie for the Great American Lesbian Art Show. 8pm-1am. Tennis Up, 100 Mass Ave. (5th floor). Wheelchair accessible. Suggested donation \$6 includes performance by the Bechelolettes & free beer, wine, juice and sauna.

### 19 sat

**Boston, MA** — ANNUAL GCN MEMBERSHIP WORKSHOP. Members are urged to come and share their visions of GCN's direction and goals. Call 426-4469 for details of time and place.

**Boston, MA** — Fenway Gay Patrol. See 18 fri above.

**Cambridge, MA** — Gay Youth Rap Group, Swim, and whatever. Meet at 142 Memorial Dr. (Room 306), between Kendall Sq. and Mass Ave. 2pm. Everyone from 14-21 welcome.

**New Brunswick, NJ** — Dance to Benefit Rutgers U. Gay Alliance from 9pm-2am at Manny's Den, 12 Hiram St. \$4.50 donation includes 2 drinks. Info: (201) 545-7329.

**New York, NY** — Gay Youth Rep Group. 14pm. Open to all lesbian and gay youth 21 and under. Info: 799-0388 or 236-2397.

**Albany, NY** — A Women's Place. Aging Workshop: The Joys and Conflicts of Aging. Workshops on sexuality and mid-life changes. 1950s dance on Sat. eve. Info: (518) 623-9970.

**Boston, MA** — Chiltern Mountain Club. Hike, pick blueberries and cooperative supper. Info: Bruce (603) 654-9268(h) or (817) 434-4416(w).

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**New York, NY** — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

**Somerville, MA** — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 823-9340.

### fridays

**Boston, MA** — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

**Boston, MA** — 'Musically Speaking' with Melanie Berzon. Women's radio program: Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1FM) Call 494-8810 for input.

**Boston, MA** — Chiltern Swimming for men and women over 40, 6-7pm; swimming for men of all ages 7-9pm. Lindemann Ctr. (near Gov't Ctr.) Info: 625-7924.

**Pittsfield, MA** — Lesbians United meetings. Info: Women's Services Center, 499-2425.

**Cambridge, MA** — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

**New Bedford, MA** — Support Group for gay women meets at Women's Center, 252 County St. 7pm. 996-3343.

### saturdays

**Cambridge, MA** — Lesbian Feminist Youth Collective Meetings for women 14-21. 12 noon on. Info: 861-0949.

**Boston, MA** — OUT HERE! Outings and projects for lesbian and gay youth 14-21. Every Saturday afternoon. Info: 266-6103.

**New York, NY** — Gay Youth Rap Group. Peer rap about youth liberation. 80 Fifth Ave. (NGTF office). 741-5800.

## coming events

### july 12 sat

**Cambridge, MA** — Lesbian and Gay Youth Rep Group. Swimming and other activity. Meet at 142 Memorial Dr. (Room 306), between Kendall Sq. and Mass Ave. 2pm. Everyone from 14-21 years of age welcome!

### 13 sun

**Boston, MA** — Picnic sponsored by the Committee for Gay Youth for women 14-21 who are lesbians or who are considering a gay lifestyle. 12 noon. Call 426-9371 (Lesbian and Gay Hotline) for info. (M-F, 6-12 pm)

**Boston, MA** — Chiltern Mountain Club. Day hike Carter Dome. Info: Bliss (603) 883-5583.

**Boston, MA** — Chiltern Mountain Club. Day hike Mt. Champlain, Bar Harbor Maine. Info: Sturgis et (617) 227-6187 or (207) 422-6233.

**Boston, MA** — Poetry at Avenue Victor Hugo Book Store. "Inennline: Women's Fiction and Poetry Collective," music and poetry with Marcia Womongold and Susan Nelson. 7pm. 339 Newbury St.

### 14 mon

**Boston, MA** — Gay male workshop on movement, creative energy, and theater: exploring and making use of the depth and breath of our creative energy. 551 Tremont, Studio 406 (So End between Berkeley and Clarendon). 7:30pm.

**Amherst, MA** — International Folkdancing for Gays, Lesbians and Bisexuals. 7:30pm at Ferley Lodge, UMass. Beginners welcome.

**Cambridge, MA** — Boston Parents of Gays meeting. 7:30pm. Episcopal Theological Seminary/Sherill Bldg. 99 Brattle St. Info: 542-5188 or Renny at 247-2693, or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

### 15 tues

**Cambridge, MA** — Black Men/White Men, Social/Support Group. Mixer. Info: Jim et 876-4310 or Sturgis at 227-6167.

**Boston, MA** — GayWay (WBUR 90.9FM). Demian interviews George Whitmore, author of *The Confessions of Danny Slocum*. George raps about his book and his own sex experiences. 8:30pm.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

### 16 wed

**Cambridge, MA** — Lunchtime Alternative: Richard Strange and Haakon Chevalier sing and play music from the 12th to the 20th centuries while you eat. Old Cambridge Baptist Church, 1151 Mass Ave. 12:15-12:45pm. FREE. Donations accepted. Bring lunch.

**New York, NY** — Gay Liberation Allows Dreg (GLAD) meeting at 1835 1st Ave. 8pm. Info: 595-0848.

### 17 thurs

**Isoton, MA** — GCN VOLUNTEER PROOF-READING AND PASTEUP. SEE THURSDAYS ABOVE FOR DETAILS.

**Cambridge, MA** — Meeting of Cambridge-Boston area lesbian and gay task force for demonstration at Democratic National Convention. 13 Sellers St. (at Mass Ave. Central Sq.) Info: Eric 387-1292 or Leslie 354-0008.

**Boston, MA** — Lunchtime Alternative. Richard Strange and Haakon Chevalier sing and play music from the 12th and 20th centuries while you eat. Church of the Covenant, 87 Newbury St. 12:15-12:45pm. Free. Donations accepted. Bring lunch.

**New York, NY** — Meeting of Salsa Soul Sisters, Third World Gay Women, Inc. Washington Square Methodist Church, 133 W. 4th St. 7:30pm. All women welcome.

The deadline for Calendar Items is Tuesday at noon for the following issue.